

THE STAR

An International Magazine



PARTIAL CONTENTS

Renunciation and Compromise

J. Krishnamurti

Art and World Peace James H. Cousins, D. Lit.

Impressions of Egypt

Ada Barnett

Adolescence

A. Zuber, M. D.

August, 1929

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The Star

MARIE RUSSAK HOTCHENER,
Editor

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AUGUST, 1929

CONTENTS

THREE POEMS	J. Krishnamurti	3-5
Renunciation and Compromise.....	J. Krishnamurti	6
AN INTERVIEW		7
A DAILY THOUGHT		11
EGYPT—IMPRESSIONS	A. Barnett	14
AN ECHO AT OJAI	Robert A. Logan	16
ART AS RELATED TO WORLD PEACE.....	James Cousins, D. Litt.	17
THE LINKS.....	Frederic W. Burry	19
SHARING	Adeline Lawrence	20
JOYOUSNESS IN SUFFERING.....	Marie R. Hotchener	21
RECEPTION.....	Dorothy Bacon Woolsey	25
WHAT KRISHNAMURTI IS TRYING TO IMPRESS.....	Herbert Radcliffe	26
ADOLESCENCE	A. Zuber, M.D.	28
THOUGHTS FROM A LETTER.....	Byron Casselberry	31
WOMEN IN THE RUSSIAN REVOLUTION.....	Barbara Poushchine	32
IMMANENCE	Lionel Dunrobin	35
NEW MENTAL HOUSES	John Elliott	36
ANSWERS TO QUESTIONS		40
JEWELS.....	Mona Wandanita Hille	42
THE EDITOR'S TELESCOPE	M. R. H.	43
TO SUBSCRIBERS		43
SPOKEN SLANDER		43
THE EDUCATED MAN		43
MODERN SCHOOLS IN INDIA		44
PHYSICAL STANDARDS		45
KRISHNAMURTI'S BOOKS		47



IN THE corruption of the known,
Man is stifled,
By the fear of the unknown.

As a lone cloud is driven in search of a
secluded valley,
So, pursued by fear,
Man creates out of the known
The protection of the image of God.
In that protection fear is multiplied.

Strange is the way of the shadow of fear.

The voice of fear calls out
And man burdens the earth
With the loveliness of a distant paradise
And with the horror of a near hell.
The shadow of fear covers the land.

Between himself and his fear
Man builds a temple for the image of his God;
And in its dark shadows
Is born a religion of great panoply,
Whose threat is conditioned by a loving priest.

Against that fear which he calls death,
Man seeks out a way for the furtherance of life,
And in that search fear is the master of his love.
The sacrifice of the unwise is out of the burden
of fear.

The burden of wealth is the fear of the rich.
The poor are caught up in the desire for
possession.
Envy, hatred, ambition, pride of dignity, judgment of convention,
The good, the evil, and the cruelty of binding morality,
Are but the sign posts on the path of fear.

If fear be the source of thought,
Then shall there be darkness in the land.
If the bubbling well-spring of love be corrupted
by fear,
Then its clear waters shall create a burning thirst
In the mouth of man.

Renunciation and Compromise

By J. Krishnamurti



FOR the man who has fixed his purpose of existence as the unfoldment and fulfilment of life, and the attainment of Truth and happiness, there can be no such thing as renunciation. Is there renunciation for a rose-tree in bringing forth the rose? The rose-tree brings forth the rose because it cannot do otherwise. It is in its nature to produce beauty and fragrance.

Most people cling to their little advantages and achievements, to their little encouragements and small hopes, to their narrow beliefs and dogmas; but in search for Truth they have to give up those restrictions which they themselves have placed upon life. To such there is, there must be renunciation.

Throughout the ages, in every religion, renunciation has been held up as something necessary to spiritual attainment. Only when Truth has been limited and conditioned and you are held in that conditioned Truth, does renunciation become ideal for you. But if you have your purpose established, if you have the vision of the eternal goal constantly before you, and are walking continually towards it, then you put aside what you have gathered, which is of no further value to you, and in this there can be no renunciation. You do not keep the incidents of your life, you only gather to your heart and mind the experience, the substance of those incidents. If you cling to the incident itself, then there is renunciation and sacrifice.

As the weeds grow upon the stagnant pools, so do numerous complications beset the hearts and minds of those who are full of contentment in beliefs and dogmas, who have not known the storm of doubt. For the man who is afraid to doubt, renunciation exists. Without the capacity to doubt he cannot have the right perspective, which means that he is not capable of laughing at himself. Affected seriousness does not lead to truth; it only leads to delusion. You must be able to see life and its variations in their true proportions and for this you must be observant, and weigh all things in the balance of doubt.

As all things in nature are continually struggling to put forth new expressions of life, so must you constantly reject the dead past and go forward to new achievements. If you have your vision fixed constantly on the goal, there will be no sorrow in rejection, but joyous fulfilment of life. The idea of renunciation is associated with pain; but there is no pain in renouncing that which you have outgrown. When you have taken to your heart the result of an experience, there is no sacrifice in foregoing that experience; you merely put it aside.



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In the mouth of man.

Ah, friend,
The loveliness of life is not the child of fear
But it lies in the womb of understanding.
Fear brings forth the tears of the world,
Laughter rejoices in the wake of true love.

A dried pool aches for the coming rains.

J. Krishnamurti



DOUBT is as a precious ointment
Though it burn, it shall heal greatly.

I tell thee, invite doubt
In the fullness of thy desire—
Call out to doubt
At the time when thine ambition
Is outrunning others in thought—
Awaken doubt
When thy heart is in the great rejoicings of love.

For I tell thee,
Doubt brings forth eternal love,
Doubt cleanses the mind of its corruption,
So the stability of thy days
Shall be established in understanding.

As the rushing waters sweep through the valley
So, for the fruition of thy heart,
And for the great flight of thy mind,
Let in the rush of doubt with its ruthless
destruction.

For I tell thee,
As the burning lands await the cool rains,
So for the fulfilment of Life
Doubt is as a precious ointment
To the burning wounds of aching memories.

Let not doubt enter darkly thy heart;
But come as the fresh winds from the mountains
That awaken the shadows in the valley
Let doubt call to dance
The decaying love of a contented mind.

I tell thee
Doubt is a precious ointment
Though it burn, it shall heal greatly.

J. Krishnamurti



LACE not thy love in the scent of a
decaying violet,
But hold in thy heart that love which
is Life,
That love which is of the Beloved.
As a great flame defies all corruption
So is this love of the Beloved.

O, friend,
Why dost thou need the still weight of temples
When Life dances in the street?

O, friend,
Why dost thou hide in fear—
Of death, of loneliness, of sorrow—
When Life rejoices about thee in the swaying
fields?

O, friend,
Why dost thou seek the passing comfort
When Life gives of its eternal understanding?

O, be the creators of great mountains
Rather than seek guides
To lead thee up their dangerous ways.

I am Life, I am the Beloved,
The flame that defies all corruption.

Ah, come with me,
Walk in the way of Life—
Love which brings no death.

—J. Krishnamurti.

Renunciation and Compromise

By J. Krishnamurti



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When you give to life its full expression, you will grow straight, for crookedness is the result of binding life by beliefs, and dogmas. A life that is free grows naturally straight and in such a life there is no renunciation; but for a life that has been made crooked there is renunciation, sacrifice, and constant compromise.

An Interview

(Quotations from a Recent Interview with Krishnamurti as
Published in the International Bulletin)

INTERVIEWER: You have said that there is no distinction between a man and a woman. What exactly do you mean by that?

KRISHNAJI: When I said that I had in mind—and you will have to think it out, otherwise it sounds as if I were just playing with words—that life behind all form is one, the expressions of that life are not of very great importance.

INTERVIEWER: Quite, but you would say that the expression is different?

KRISHNAJI: The expression is different, but it is foolish to give too great an importance to the expression.

INTERVIEWER: I understand. We should not emphasize the form so much as the life behind the form?

KRISHNAJI: The unity—yes—rather than the diversity.

INTERVIEWER: But, would you not say that woman is different in function from man?

KRISHNAJI: Of course.

INTERVIEWER: And that she is not freeing the expression of life in herself, if she does not fulfill her function?

KRISHNAJI: Of course not.

INTERVIEWER: Both should keep their distinctive expressions without over-emphasizing them? Both are expressions of life?

KRISHNAJI: I think it is absurd to give such tremendous importance to the distinctions between men and women. When I meet someone I regard that person as a human being. I do not say "This is a man; this is a woman."

INTERVIEWER: Would you say that it is good to have organizations to deal specially with women's problems or that in helping individuals to understand life we shall thereby solve all problems?

KRISHNAJI: It is good to have organizations but not to exaggerate their importance out of due proportion.

INTERVIEWER: Instead of having separate organizations for women would it not be better in every case to have men and women working together side by side?

KRISHNAJI: I should say the latter; of course it is better to emphasize the unity of human beings rather than to emphasize the diversity of forms, that is to say, the man and the woman separately. If you have separate organizations for men and women you will tend to set them apart from each other, which is what often happens at present and is absurd.

INTERVIEWER: Do you think that with the changing world conditions the codes regulating the relations of men and women must also change?

KRISHNAJI: Assuredly, of course.

INTERVIEWER: Even if mistakes are made in process of change, is that better than to go on keeping to traditional codes of morality?

KRISHNAJI: Certainly. Because to keep always in the same place means to stagnate. I am all for changing, even if mistakes are made in the process. Mistakes do not matter.

INTERVIEWER: In India the wife regards her husband as a god and marriage is for life. In America it is just the oppo-

site; there is equality between husband and wife and divorce is frequent. Which system in your opinion works out best for the happiness of the family, the nation, the majority?

KRISHNAJI: You cannot ask which system is the better because you cannot standardize one system for the whole of the world. You cannot have one stereotyped code of morality for every country. One system may work very well in one country and very badly in another. You cannot grow a tropical flower in a cold climate.

INTERVIEWER: Would you not in any case think it undesirable to have predominance of one sex over another?

KRISHNAJI: Yes. People must work things out for themselves. It is no good saying, "I have found a house which suits me and therefore everybody must adopt the same kind of house."

INTERVIEWER: Shall we say that the experiments of two human individuals in their relationship with each other are justified?

KRISHNAJI: Surely. They have a perfect right to experiment between themselves, if they want to do so.

INTERVIEWER: It has been generally accepted that a man may sow his wild oats, as it is called, before marriage and a woman may not, but reformers have advocated a single standard of purity for men and women. This advocacy of the single standard seems to be working out differently from what the reformers expected. Instead of equal purity it seems to be resulting in equal license. Would you say that this is a step forward from the old idea of one standard for men and one for women?

KRISHNAJI: I should go behind all that. I mean that this way of looking at the problem only leads to all kinds of discussions and more problems. But if you realize that the ultimate happiness for all depends not on disorder of the emotions for either sex, but in harmonizing the emotions, all these problems will vanish.

INTERVIEWER: Do you think that there should be complete freedom in all family relationships?

KRISHNAJI: I don't quite follow.

INTERVIEWER: I mean that there should

not be either jealousy or a sense of possessiveness.

KRISHNAJI: Of course not, especially with regard to children.

INTERVIEWER: That means that we should realize that the child has got its own independent life to develop. You said the other day that people are caught up in their own creation, would this apply also to a mother and her children?

KRISHNAJI: Most certainly. If you do not give your children freedom, when they grow up, they will break away from the family, and then your hearts will be broken.

INTERVIEWER: The wise parent, then, would give the child freedom to learn by its own mistakes, by its own experience.

KRISHNAJI: Of course, after all you grow by experience. But while he is young, you should try to set before him his ultimate goal.

INTERVIEWER: The training of a child begins before it can speak, how then can you set before it the goal?

KRISHNAJI: When he is very young, you must protect him from doing harm to himself and others, then later by precept, explaining to him what is going to be for his eventual happiness.

INTERVIEWER: How would you inculcate discipline without repression?

KRISHNAJI: Whatever discipline you exercise, should be based on the goal he is eventually to reach, namely, freedom and happiness. I would show him towards what he is growing, his ultimate fulfilment, and help him to adapt himself to that. In everything that you do, you should keep the goal in view, and hence your discipline must aim at helping the child to realize that at a certain stage he will be above all discipline.

INTERVIEWER: Quite. In fact discipline should be merely a passage way towards freedom.

KRISHNAJI: Absolute freedom.

INTERVIEWER: Do you think it is possible to eliminate all fear in the training of children?

KRISHNAJI: Assuredly.

INTERVIEWER: Even if the people around them still suffer from fear?

KRISHNAJI: Oh, absolutely. I am sure

that it can be done. It is being done in California. The children there seem to have no fear.

INTERVIEWER: Then you would say that fear was largely a matter of environment, but are not some children born more nervous than others?

KRISHNAJI: Yes, but this can be helped by not always adding to that fear; fears of getting ill, fears of getting hurt and other fears.

INTERVIEWER: How would you help young people to get over their sex impulses and difficulties?

KRISHNAJI: I would explain my point of view to them by a simile. If you wish to produce a perfect rose, you must cut off the other buds which are spoiling the growth of the perfect flower.

INTERVIEWER: But before the desire arises to become the perfect rose, would not the lesser desires continue to express themselves?

KRISHNAJI: Of course. But while expressing themselves, you would need to exercise control in order to prevent them from doing harm to you or to others.

INTERVIEWER: In other words, a community must protect its citizens?

KRISHNAJI: Yes, but always with that ultimate ideal in view.

INTERVIEWER: You say that we should not be afraid of desires, nor repress them and that the more desires we have the better?

KRISHNAJI: The better, yes.

INTERVIEWER: But how would that work out in practice?

KRISHNAJI: It does work out in practice. If you have a great many desires, you will gradually eliminate them one by one, until you allow certain desires to dominate and the others to die away.

INTERVIEWER: Then you would say that everybody at a certain stage should satisfy his desires, but when he becomes too much of a nuisance to the rest of the community . . .

KRISHNAJI: The community always looks after itself.

INTERVIEWER: But should a person satisfy desires which can only perhaps injure himself?

KRISHNAJI: Of course. You can't prevent him, nobody can do that, even laws

do not. You cannot prevent a man getting drunk if he wishes to do so, but when he becomes a nuisance, then you interfere.

INTERVIEWER: And before that, you would not try to prevent it?

KRISHNAJI: What can you do?

INTERVIEWER: I mean, it would be better to let him experiment than try to force him to be sober.

KRISHNAJI: Of course, because if you force him, he is not really changed.

INTERVIEWER: You say that there is no good and no evil, but that all is experience; does it mean that every experience is of equal value?

KRISHNAJI: It depends upon the individual. You cannot say that all experience is of equal value for all people.

INTERVIEWER: Must every one go through all the experiences generally called evil?

KRISHNAJI: Of course not, but it may be essential for some; it depends on the individual development. Everyone must go through all experiences but they need not go through them all in reality—they can do it vicariously, by imagination.

INTERVIEWER: What do you think of Voronoff and his experiments?

KRISHNAJI: I think they are barbarous.

INTERVIEWER: Do you think that any experiments in the world of form can injure life?

KRISHNAJI: No, I would not say injure life, but retard its fulfilment.

INTERVIEWER: The effort to create a sort of ape man . . .

KRISHNAJI: Is the retarding of that fulfilment.

INTERVIEWER: Do you think that a scientist who is essentially an experimenter should try everything or do you consider that certain experiments are inadmissible?

KRISHNAJI: I should say that they are inadmissible if they involve injury or cruelty whether to an animal or to humanity as in war.

INTERVIEWER: Would you say that all experiments on animals are inadmissible, because they do not all involve cruelty, experiments in diet for instance?

KRISHNAJI: But you cannot say which are cruel and which are not. You may injure an animal by experimenting with its food . . .

INTERVIEWER: Then would you say that no experiments on animals are justified even for the advancement of human knowledge or the relief of human suffering?

KRISHNAJI: I certainly would.

INTERVIEWER: Should there be no motive for conduct except the desire to fulfil life, and might not this lead to gross selfishness?

KRISHNAJI: Anyhow there is selfishness, let us take that for granted. What you want to do is to purify that selfishness.

INTERVIEWER: Let me take a case of a religious organization. They find someone who is a so-called sinner and by appeals to him based upon the love of God or of a Savior they try to turn him from the error of his ways. Do you think that this effect has gone to the root of the trouble or will be permanent?

KRISHNAJI: Of course not. It is like superficially mending a hole. You put a thin plank over it and the next time someone treads on the plank it collapses.

INTERVIEWER: Practically you would say that all these problems which I have put before you arise because people . . .

KRISHNAJI: Are trying to evade life.

INTERVIEWER: Because they are afraid to face life in its brutality, in its cruelty?

KRISHNAJI: In its one-pointedness, its enthusiastic one-pointedness.

INTERVIEWER: What I mean is that life is a cruel thing.

KRISHNAJI: I say no, life is a joyous thing essentially, but when you bind life by all these rigid moralities and traditions, and dogmas and creeds, then there is misery.

INTERVIEWER: The misery arises out of the binding of life rather than out of the freedom of life?

KRISHNAJI: Surely. Freedom of life does not mean disorder of life, does not mean chaos, and just every one doing anything he wants. That is not the freedom of life. The tree, when you give it a chance, protect it when it is young, will grow straight, because it has developed its own resistance; but the moment you make it delicate, then it gets crooked.

INTERVIEWER: So that practically it comes to this—that all the cruelties, miseries, sufferings, sins, that are in the world are the result of . . .

KRISHNAJI: *Fear*. It is out of fear that people have wrapped life round with codes of morality and systems of belief.

INTERVIEWER: And so that these man-made laws and codes have produced the very miseries they were intended to cure?

KRISHNAJI: Of course, the man-made laws have been made by men who have not perceived the final goal towards which they are making. And that is why it is so important to insist upon the final thing first, and then all the regulations, all the disciplines, will follow.

INTERVIEWER: Do you anticipate that you will get enough people to understand your point of view to carry out your ideas?

KRISHNAJI: I don't mind. It does not in the least concern me whether I shall have at the end of my life thirty people who understand or three hundred. I am like an artist who paints a picture because he must, otherwise he is unhappy—not unhappy, but he must obey that creative impulse.

INTERVIEWER: For anyone who has perceived even dimly the goal, which is the fulfilment of life, is it not a waste of time to be occupied with compromise?

KRISHNAJI: I say that when you have perceived or attained the goal, compromises, renunciations, do not exist. If you have seen the goal, compromise ceases to exist. It is then a question of a different attitude.

INTERVIEWER: I meant rather that from the practical point of view, supposing a statesman were to understand your point of view, would it not be waste of time for him to continue tinkering with things as they are now instead of giving up his present position and getting down to fundamentals?

KRISHNAJI: I should say that all compromise is a "stepping down" of the Truth, is trying to reduce something which cannot be reduced, and that for anyone who has understood life these compromises are impossible.

A Daily Thought

(From the Writings of Krishnamurti)

August the First:

It is always transient things which we take for reality; and for this reason, that vision of greatness, that vision of nobility, is rare because we are surrounded, dominated, by passing things. For this reason, it is much more difficult for a mind and for a heart that is not peaceful . . . to retain that vision which it has once seen—which every one of us has seen, since to see is not the exception.—*The Pool of Wisdom, Et Cetera, p. 17.*

August the Second:

Every one of us has seen the beauty of the sunset, of a tree, of the fast-flying bird in a still sky. *There* is the reality, if you would see the Happiness through the unreal, if you would see the Truth which is transcendent.—*The Pool of Wisdom, Et Cetera, p. 17.*

August the Third:

If we are wise, if we have a heart that is not prejudiced and a mind that is pure, then the physical vision of great beauty always remains. You can always go back and live in it, and you can forget the outer world. You can always breathe that air which is ecstatic.—*The Pool of Wisdom, Et Cetera, p. 16.*

August the Fourth:

He who would seek that Pool of Wisdom, that Kingdom of Happiness where Truth abides, must first learn to destroy self. He must first learn to appreciate and to feel the greatness of real friendship, that friendship that comes when you feel one with all things.—*The Pool of Wisdom, Et Cetera, p. 14.*

August the Fifth:

Self and Truth cannot exist together. The path of self leads to sorrow, to pain, and to those fleeting pleasures which we call life, which we take for reality and for the permanent.—*The Pool of Wisdom, Et Cetera, p. 15.*

August the Sixth:

It is important, essential that you should understand with your mind. It is so easy to weep, so easy to cry, so easy to be emotional over such things, but if you once understand with your mind, it gives you the strength to guide yourself. You are the Absolute, you are the Path.—*The Pool of Wisdom, Et Cetera, p. 11.*

August the Seventh:

Because you all suffer, you want to be mesmerised by words, you want to be hypnotised by soft-sounding melodious notes, but you can never by these means destroy the cause of sorrow; you may pass it by for a season but it will return as inevitably as the sunrise.—*The Pool of Wisdom, Et Cetera, p. 70.*

August the Eighth:

Friends, because you have gathered from all parts of the world, and you will go away again and talk of all that you have heard there, I would that you could destroy your misunderstanding of Truth, your narrow judgments, your limitations, so that you will be able to give to those who are hungry, of that which will satisfy them eternally.—*The Pool of Wisdom, Et Cetera, p. 70.*

August the Ninth:

If you love Truth intensely and yet absolutely for its own sake, you love all. If Truth is the one comfort, and you have that comfort, your desire is to share it with others.—*The Pool of Wisdom, Et Cetera, p. 26.*

August the Tenth:

It has been my happiness, my intense joy to see all things through Him, to see trees, human beings, skies, all in Him. . . . And having such intense happiness in possessing such a jewel, in entertaining eternally such a Companion, I felt that I must sing, that I must share, that

I must make others understand.—*The Pool of Wisdom, Et Cetera, p. 25.*

August the Eleventh:

That is one of the most difficult things—to make others understand and see Him, to make them realize that He is not something outside themselves, something far away, but that He is wherever there is a clean heart, wherever there is a pure mind.—*The Pool of Wisdom, Et Cetera, p. 25.*

August the Twelfth:

My love for Thee
Has awakened the love
For all.
I must bring the world
To Thee.—*The Immortal Friend, p. 16.*

August the Thirteenth:

For the well-being of the mind and heart, understanding is as essential as a warm fire on a cold night.—*Life in Freedom, p. 31.*

August the Fourteenth:

You say to me, "You are different; you have attained, and because you have attained, these comforts are unnecessary for you." No, friend, because you desire to attain, these things are unnecessary for you. Because I have leaned on crutches to support me, I know the uselessness of crutches.—*Life in Freedom, p. 68.*

August the Fifteenth:

You will find . . . undying, unalterable happiness when you are liberated from the tyrannies of the self—its desires and longings. That is not a goal imposed upon you by another.—*Life in Freedom, p. 19.*

August the Sixteenth:

What is the ultimate goal for the mind? It is the purification of the self, which means the development of individual uniqueness.—*Life in Freedom, p. 21.*

August the Seventeenth:

All your questions, all your thoughts and feelings have been about the past. You have judged everything that I have

put before you by the past, but friend, Truth is neither bound by the past nor the present nor the future.—*Life in Freedom, p. 92.*

August the Eighteenth:

What heart, except his own, can prompt and urge a human being to tread the path of peace, the path of liberation and of happiness? Others may encourage, others may discourage, but in you alone lies the power to tread, in you alone lies the determination, in you alone lies the wisdom.—*The Pool of Wisdom, Et Cetera, p. 88.*

August the Nineteenth:

He needs to be a strong man who would climb the mountain-top, who would understand the entire Truth in all its nakedness, in all its perfection.—*The Pool of Wisdom, Et Cetera, p. 85.*

August the Twentieth:

. . . . One aspect of the Truth does not give the full understanding of the whole Truth. I have been desiring to give you the full Truth which abides within me, and which I have learned through centuries, through many lives, to conquer and to establish well in my heart.—*The Pool of Wisdom, Et Cetera, p. 85.*

August the Twenty-first:

. . . . You must return to the source and there begin anew, begin again to tread the very stages that you have already trodden; go over them in your minds, interpret them anew, so that you will grow straight as the fir tree on the mountain-top in solitude and in firmness.—*The Pool of Wisdom, Et Cetera, p. 86.*

August the Twenty-second:

Truth is like a flame without definite form, it varies from moment to moment. No man can describe it.—*Life in Freedom, p. 89.*

August the Twenty-third:

As the water is necessary for the beauty of the lotus, and as the lotus makes the waters beautiful, so, when the expression of Life is destroyed, when it is made hideous and horrible to behold, then Life itself, which is in each one, becomes per-

verted, mutilated, and ugly. So, friend, do not cease to admire beauty.—*Life in Freedom*, p. 90.

August the Twenty-fourth:

Do not hold back the laughter that awakens in your heart when you see a dancing leaf. Do not thwart the expressions of Life by misunderstanding the purpose of life.—*Life in Freedom*, p. 90.

August the Twenty-fifth:

Because I see sadness and corruption, pain and suffering, passing ecstasies and passing fantasies, I would awaken Life and bring it to its perfect fulfilment.—*Life in Freedom*, p. 91.

August the Twenty-sixth:

If you have caught a glimpse of Truth, if you are walking on the path of understanding, you can change the thought and feeling of the world; but before you can change the world, you must change your own heart and mind. For this reason you have gathered together, for this reason you have been shaken to the very foundation—as I hope—of your structure.—*Life in Freedom*, p. 91.

August the Twenty-seventh:

If the past seems so fruitful to you, if the past in its decay is so dear to you, if the past holds such sway over you, why are you here? You are here because you are faced with the future.—*Life in Freedom*, p. 92.

August the Twenty-eighth:

To understand the future you must put aside the past and take the future to your heart and mind, and cling to it desperately as a drowning man desires air. Not merely to dwell in some distant future, but to bring that future into the immediate present in the glory of man.—*Life in Freedom*, p. 93.

August the Twenty-ninth:

I tell you, friend, One greater than your books, your rites, your religions and your beliefs, is here, and if you would learn to understand the Truth, you must put aside the past, however comfortable, however pleasing, however delightful it may have been, and welcome the future.—*Life in Freedom*, p. 93.

August Thirtieth:

If you worship and cling to the past, you will be like the dead stumps of yesterday; no waters can revive their green shoots.—*Life in Freedom*, p. 93.

August Thirty-first:

I want to lay the foundation of Truth in your mind and heart. That is the work of Life and therefore of the eternal. You have not so far been concerned with that foundation, you have not taken to heart and pondered over that Truth, you have all the time occupied yourself with the past.—*Life in Freedom*, p. 94.



Egypt: Impressions

By Ada Barnett



EGYPT! Land of celestial color, of winds so pure they seem to come from the first morning of the world, of light that lifts even the drab and squalid into beauty, whose symbol is the lotus and whose magic plays upon the heartstrings as upon a lute, wandering melodies from a long ago past. For this is also a land of dead faiths, of lost and ruined temples, and the broken images of many gods. Thickly they lie beneath and upon the land, the temples into which, five thousand years ago, great Pharaohs and Cæsars brought their riches and their glory and offered to these now fallen gods sacrifices innumerable of all forms of Life. Yet, one by one, they fell, these great religions, these many gods, and gradually the desert, which had seen their rise and fall, took them into its silence and covered their temples with its sand, and little uncivilized peoples built their huts of dried mud among the pylon tops.

Unkinder far than the gentle desert, the last century has unveiled their ruined glory to the curious gaze of the modern tourist, and has deciphered their mysteries for the hard criticism of modern thought. I sat in the dear lovely sunshine, a tourist myself, and listened to the laughter, the chatter, the exclamations of men and women from many lands. I watched them photograph each other beneath colossal images of defaced gods, heard them ply our guide with astonishing questions; and sometimes there was laughter while he told of the, to them, strange things that this great people of long ago had held sacred. Sometimes they listened in a real silence while he told of the rites, the ceremonies, the sacrifices of this vanished civilization. And in these silences it seemed to me that I felt the chill of a wandering wind and heard it wailing softly.

I sat on by myself when the little crowd had moved on once more for my heart ached over these dead and gone brothers

of ours. So much sacrifice, so much devotion, so many prayers, yet there lie their impotent, unappeasable gods raised from their graves to pass a tourist's holiday. So strange their faiths and hopes seem to us, yet they were men identical with ourselves and no whit inferior in culture or in commerce. Great architects built their tombs and temples, great artists carved the history and the sacred lore of Egypt upon their stones. Their civilization reached heights with which ours may well feel honored to be compared.

Through long interesting days I had striven to catch something of the thought and atmosphere of their times, and had loved to find, like pale stars shining out of the night of the past, the gleam of the Light-Bringers. It had comforted me to remember that it is the essential peculiarity of sunlight that none of it is ever lost. There are lovely stories of a king who taught of one God only, not to be sought in the excitement of the smoke of sacrifice, the pomp of ceremony, but in the events of everyday life, in the beauty of everyday things, and the heart's happiness; who, for the want of a better definition of God, he called the Life-giving Energy behind the sun—a remote yet proximate force sustaining it and all creation. One who could not be confined, even symbolically, in any manifestation nor the image of any god.

And there is an understanding that a king among men touches godhood. It was not all the colossal vanity of great Pharaohs. Surely their artists knew. There is so often a strange calm power, a great happiness, on the carved stone faces of their kings as gods.

"Like soft shut lilies all their
faces glow,
With some great Peace our
faces never know,
With some great Joy our faces
never dare."

And I have come across some lovely legends out of those far off days, too long to give here, and have stood in the Judgment Hall of Osiris, where the god Anubis brought the souls of the dead to weigh their hearts in the balance against the feather, the feather which, in the language of their hieroglyphics, is the symbol of life.

Yet always it seemed they had refused the message of the Light-Bringers, and their leaders, seizing some fragment of their Truth, had striven to subordinate it to their own ends. I have held in the past that it was only in so far as the religions of the world held some small portion of Truth that they had life. But now—it seems to me that the smallest fragment of Truth, subordinated to our own ends, however worthy, will surely break into pieces that which we strive to build.

I sat by a colossal statue of great Rameses II impersonating the god Osiris, lying broken and defaced in the dust, and looked at the lovely Temple of Hathor, at the Birth House of Horus, both before me, exquisite, in the falling sunlight. Sat for a while, thinking and wondering. It is the future of these old religions that we see in our present. It is the future of our own that we make today. "Now this moment, and the next one, forever, we ourselves by thought and act create——"

Sitting among the mighty ruins I ask myself, "What are we creating? Something the same? Are we any wiser? Will tourists stare and wonder among the ruins of our temples in the centuries to come, and marvel at our strange credulity? Or shall we today, in our present, *change* that which has always been back to the farthest dawn of history and discovery, religions and gods that die and pass in splendid ruin? Shall we make and leave that which shall endure? Shall we make and leave a happier world?"

I had been in Palestine, had seen great mosques and churches thick upon the hills of Jerusalem, yet outside their walls hungry people still beg for bread, children I saw with disease-blinded eyes, little lambs I saw, driven by blows, limp on hurt feet along the stony way of their Via Dolorosa to the slaughter house, and

over all the lovely fertile land rose, black, bitter, and unforgiving, the hatred between the Arab and the Jew.

What are we building now? A happier world?

And as I thought and wondered the rich soft voice of the Arab guide broke the silence again, translating an inscription among the pillars of the Temple:

"Now there were brought from Thebes the oblations for the satisfaction of the gods of heaven and earth. Bulls were slaughtered, calves were smitten, incense streamed to heaven, *shedah* and wine were like a flood. The voice of the ritual priest presented these pure offerings to all the gods of the mountains so that their hearts were glad."

And then I remembered. Not Ada Barnett, but something more intimately "I." I—Life. I had known all these things before, all these mysterious rites of which we now know nothing. I had worshipped with elaborate ceremony. I had walked in stately processions with priests and devotees and sung the praises of many gods. And I had been sacrificed. I had been tortured, and mutilated. I had been trapped, imprisoned. Had suffered horrible, unspeakable things. I did not remember the details, I remembered the *Thing Itself*.

Passion against it tore me and rent me. I was as a fierce fire, a raging torrent, a mighty wind. I was Freedom claiming its own. And I knew that if I could hold on to it for even another fraction of a second that I should understand. "If there were even a few of us who really understood we should create a new world." The words ring always in my heart and it cried fiercely, I *will* understand. Then the moment was over. I was back again, looking at the ruined temples, wondering. But I ached for the freedom I had sensed and the memory remained. The torture, the mutilation, the imprisonment. There must be a better way. I accept the terrible. Life is terrible, even as Love and Beauty are terrible. I accept that. But not the horrible—never the horrible.

A hope flashed its scarlet across the fallen statue of great Rameses; the sparrows were twittering about the temple of Hath-

or, goddess of Beauty, perching upon her lovely broken faces that the early Christians had stoned; my donkey came soft-footed through the dust and drooped his gentle face to mine looking at me with sleepy eyes through his white lashes, flopping a lazy ear against my cheek. I put my arm around his rough neck while he nuzzled his velvet nose on my hand, for I loved him, and I laughed a little at myself. Then I mounted him and we wandered back together to the boat through the clear evening calm, between fields of brave upspringing corn, marvelously green, and the scent of myriads of bean flowers. The rest of our party were far ahead, a mere cloud of dust in the distance, and he and I were all alone with the lovely earth and sky.

Dear land that I know and have known! Gone is the glory of your many

kings, the worship of your many gods, their temples lie in ruins, and in their bloodstained holy places the bats gather. Yet still the morning light makes you fair as a pearl and sunsets flood your beauty with their radiance; still the boatman plies his trade, singing, and the goatherd pipes the ancient melodies before his gentle pattering flock along the desert ways. Still the wild ducks fly and the sacred ibis fishes. Still the lover weds his maid, and children play beside the lovely waters of your Nile. For ever Life sings its mighty song and weaves its wondrous web of the little common things that are so great. For ever continues all thine activity, and courage, and determination, and thine everlasting Beauty, great Lover of mine. And all my heart uplifts to sing the glory of thy praise.

An Echo at Ojai

By Robert R. Logan



FROM the self that is supernal
To the self immersed in strife
Flows the power, vast, eternal,
Which is life.

To the lamp obscured in sadness
From the lamp forever bright,
Streams the universal gladness
Which is light.

From the ancient root of duty
To the bursting bloom of youth
Springs the everlasting beauty
Which is truth.

Art as Related to World Peace

By James H. Cousins, D.Litt.



ALL over the world today there is an intense desire and search for some view of life, some formula, some mode of action, that will enable the human population of our planet to live together in peace like human beings, and not in a state of antagonism like creatures of the jungle.

Unfortunately, the desire and search for the path of peace are not guided by full intelligence. There are numerous activities towards peace, but they arise largely from fear or are based on mere expediency, and do not go to the roots of the matter. They are concerned more with the mere prevention of war than with the creation and establishment of conditions in which peace would be inevitable. There is much talk of "the Fatherhood of God and the brotherhood of man." But brotherhood is regarded as a distant ideal, instead of as a fact of nature here and now, to which our at present unbrotherly relationships should conform. There are numerous views of the nature of humanity, but they fail to give a sure basis for peace because they mainly regard man as a predatory animal to be restrained, instead of as a spiritual being to be released, fulfilled, and so tranquilized.

What is needed is not merely a peace-pact whereby human beings agree to refrain from wholesale mutual slaughter, but an attitude, a principle and a way of life to which even the thought of such an inhuman contingency would be simply impossible.

Taking the most optimistic view of human life, we may hold to the conviction that every activity and experience is tending towards ultimate unity and peace. But it is obvious that some activities contain more peace-potential than others. Commerce, with its vested interests in this world, and religion, with its vested

interests in the world to come, do not, as at present conceived and practiced, seem capable of catching up with the urgent necessity for a peace-attitude and a peace-technique. They set up superiorities and inferiorities, "our interests" as opposed to "your interests," and thus, instead of constructing natural borders along the highways of life, set up artificial and unnatural barricades of antagonism across them.

The river of life would flow along in peace and power if it were given adequate breadth and depth. It is only when it is narrowed or obstructed that it becomes turbulent and ruinous. It seeks release for its flowing energy; for the fulfilment of the impulse of its mountain-high source in the calm of the vast ocean of achieved expression. And when we have said this, we have stated the whole case for art as a peace-making activity. From the hill-tops of man's inner nature flows the river of creative power. It awakens the inherent energies of the mental uplands, the middle region of feeling, the lowlands of his sense-nature, and passes on to the calm of fulfilment. But, narrowed or obstructed at any point of its course, it avenges itself in disturbance. To prevent disturbance in its lower reaches, it must be given release higher up. In other words, the creative power should be given full expression in creative arts, and there would thus be less of it to energize the lower capacities of human nature.

But our figure of speech, like all such devices, does not symbolize the whole truth. The creative impulse, fulfilled in art, not only flows but leaves along its course the tangible evidences of its operation and its qualities in objects of beauty, in impressive buildings, vivid sculptures, beautiful paintings, enthralling music, exquisite decorations and equipment. These things, created in various parts of the world, by various groups of the human family, over long periods of time, consti-

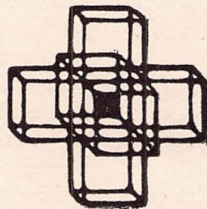
tute the cultural gifts of the nations whose study is the unalloyed joy of those whose instinct for embodied beauty has had the chance of full development. This is the international aspect of art as related to world peace. Nothing is surer than that a full understanding of one nation's cultural expression by another is a sure path to peace. There would have been no Great War if its declaration had been in the hands of the lovers of art among the nations. Artistic understanding rises above the separations of the lower life. It recognizes the beautiful diversity of external expression, follows its own line of expression, and unites in reverent admiration of other expressions of the one creative impulse which is man's reflection of the creative operation in the universal Life. At an exhibition of paintings by Hindu artists which I gave in Geneva a year ago, one of the senior artists of Switzerland passed from discovery to discovery until he finally exclaimed: "I see behind these pictures a great civilization." Through art he had taken three thousand years of history and three hundred millions of people into the international commonwealth of his sympathy, and had found the basis of a peace that is not past understanding, but is quite easily understood, the peace of mutual recognition of a common but diverse sharing in the Great Work of the Cosmic Artist.

There is an individual application of the matter implied in what has been said. International understanding through art must arise from individual understanding. Peace among the nations can not be fully achieved until there is peace among the conflicting elements of the individual life.

And the way to individual peace is through the release that creative artistic expression gives to the selfish, pugnacious elements in man's lower nature.

There are many ways in which the truth of these statements can be fulfilled: a great accessibility of objects of art, and particularly of those of other countries; a more general exposition of all that is involved, geographically, climatically, racially, temperamentally, aesthetically, intellectually, spiritually, in such objects. But the primary work of making life completely artistic, and therefore peaceful, must be undertaken by the educators of the world. On behalf of the children of all nations, the demand must be made with earnest insistence that the education which is provided for them must regard the development of their aesthetical nature as at least equal in importance to the development of their mental nature. The opportunity to express themselves in creative art, and to appreciate the creative expression of other individuals and other groups of the human family, must come to be regarded as no less important than speech; for while verbal speech expresses external needs, the arts are the language of the soul of humanity.

Twenty years of education which thus purified and liberated the creative necessity of humanity would produce a generation to whom beauty, harmony, and peace in person, possessions, and surroundings would be the natural and inevitable condition of life, and to whom destruction and murder would be a monstrous and unthinkable negation of not only the individual life of art but of the whole art of life.



The Links

By Frederic W. Burry



O, THIS is not a disquisition on the art of golf. Words have more meanings than one. It is this very inability to see more than a single viewpoint that causes so much heartburning and general misunderstanding.

The kind of links that we are considering now is the connecting machinery of things and people.

Wheels and chains and rounds and cycles are familiar terms to those who delve into the mystery of life. And our modern material sciences only confirm the convictions of the faithful seeker after spiritual truth.

"Except the Lord build the house, they labor in vain that build it."

And "a chain is only as strong as the weakest of its links."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Equality everywhere. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Here is the way. And so the heads of hierarchies sign themselves "servants of servants."

Service is the way to power. Do the will and ye shall know of the doctrine. Experience teaches. From the dullest student, the doctor or professor learns.

In this way, the humblest and most "inferior" among the children of men have their "place." Each has his part to play. Life is a game. All have a right of way. The path is for all. It is the open road—and though there is "East and West," and if as they say "never the twain shall meet," yet they offset their remarks by the codicil that two strong men, though come from opposite ends of the earth, when they meet, recognize in each other familiar kin.

We must pocket our pride. Pride goes before a fall. The worm turns. The

"untouchables," of India,—slaves, outcasts, by an apparent move in the wheel of fate, or "as if" by chance—often reach the throne of authority and power. "He hath exalted the humble and meek."

One's corporeal structure is built on more or less delicate lines, and is only meant to be as a "tabernacle in the wilderness:" the best one can do with it is to make it "last longer." So let us not mistake the temporal for the spiritual, or try to accomplish too much alone.

As we grow "older," we become wiser and capable of exploiting the labor of others.

This may sound like harsh language. But that is what it amounts to. The problem is as to what are the motives of our "exploitation."

Are we selfish in our "ends," or are we truly philanthropic and humanitarian?

Are we willing to sacrifice ourselves (as well as others!) for "the Lord"—for "the Kingdom"—that is to say for the future, for generations to come, not only our personal offspring, but finer races, supermen yet to be born, the most remote?

For joy is in dissolution.

But we have work to do; we must attain freedom; and for all of us, there must be a willingness to go on with life's battles, and to perform our labor artistically, that is harmoniously, as well as we can among the materialists that constitute the world's majority. For the populace, the masses, the herd, the mob want war and strife, and insist upon the use of the whip.

All this flagellation is quite unnecessary, but people are so enamored of excitement. Hence one is forced to use what are called the tools of Satan, while we quietly forge new and finer machinery.

"Worn out tools." The pioneers are spat upon, and thrust into corners. Though sometimes the Sauls are turned

into Pauls. A vision on the way to some little Damascus points a better way for their energies. And the erstwhile persecutor becomes a lieutenant on the side of reform.

The past and future link up with the present. Some even deny that there is any present. Time, indeed, is a lame affair, the gulf between man and his divine purpose. Becoming Infinite extinguishes time. Some fond of figures, geometrize the situation, and with their alleged "exact" science of mathematics now tell us that time is really a dimension of space, so to speak, or they use the term time-space.

"If you can wait, and not be tired by waiting." It is not difficult to wait, when one enters the cosmic consciousness through spiritual attainment. How is this done? By the gateway of love, union, understanding life. If your life goes out *here*, it goes on *there*. Life is not extinguished. And if you identify yourself with life, the way, the Truth, the divine Sophia, then "neither foes nor loving friends can hurt you, and you own the earth and everything that's in it."

You do not have to be bothered with carrying "scrip;" you "give away all that you have," you share your friends and

fortune with others in a royal consciousness of identity.

"Greater love hath no man than this, that he lay down his life for his friends."

Love or Charity suffereth long. It waits. Knowing that fruition is sure. It concerns itself with sacrifice, with sowing the seeds, with labor.

So we link ourselves with all. Rising beyond the personal consciousness, we are no longer miserable; that is, we cease to be "misers," and instead of holding back evolution, by "saving," by selfishness, in our little way, we become saviors of mankind.

Union, love links us up with all. We no longer condemn or discriminate. If triumph or disaster comes our way, we treat both these imposters just the same.

Kipling is right. And what peace comes to the soul who thus orders his life by love rather than duty. And what power! His is the divine magic that makes the "winds and waves obey his will." He becomes a channel for supernatural forces to work through for the good of all. And he echoes the words: "The Father that dwelleth within me, he doeth the works." He ascends to the throne of "masterful indifference." He attains.

Sharing

By Adeline Lawrence

The steepness of the hill we climbed together,

The clustered roofs and palm trees far below,

The line of trees upon the far-off hilltop,
The roses blooming within sight of snow,
The purple shadows of the distant mountain,

The friendly valleys nestling at its base,
Strange birds delighting in its cooling fountain,

All bear a charm which time cannot erase;
For beauty seen alone is prisoned beauty
Keeping its lonely vigil in one heart,
But, shared with those we love, each
fleeting glory

Becomes the Whole of which it is a part.

Joyousness In Suffering

By Marie Russak Hotchener



IN REVIEWING the wealth of wisdom bestowed upon his hearers by Krishnamurti during the Camp at Ojai, and recalling their remarks in reference to what he said, one fact is evident and exceedingly interesting: Each person, if at all impressed by the teachings, seemed to find most interesting the one point of the Truth that he most needed; if a person possessed a certain fault and Krishnamurti, at a discourse, happened to mention something about it, what he said "struck home," and remained living in the memory. Then if later such a person were asked what he enjoyed most of the "talks," he would always repeat *first* something that related to his own special fault. Not that the person was *conscious* of this fault, or would admit it if his weakness were pointed out to him, but in some mysterious way the mind became impressed with what his character most needed; it singled out and remembered from Krishnamurti's discourses *that* special thing.

I found this to be true in all cases without exception, of those persons with whom I conversed, whose characters I knew from long years of friendship.

Krishnamurti seemed to possess a penetrating power that entered the mind of each one according to the need of his character; unfortunately he can not possess the power to make each person eliminate the shortcomings; each person must do it for himself.

A great Teacher once said that the more one possessed of a certain fault, the more was one moved to criticize that same fault in others. If one is honest with himself his personal and general experience will confirm this statement. In the same manner that we are magnetically attracted to what we most like, we are attracted to what we most dislike. And if we have an abundance of a certain weakness, our minds are attracted most

by what a speaker happens to say about it.

It is a psychological truism that consciously or subconsciously there is a constant, inner urge towards perfectionment. The ego impulses the urge, even when the personality is obstreperous—persisting in its weaknesses until experience changes them into strength.

So I suppose when such a perfect example of super-attainments as Krishnamurti expounds the virtues of true culture, the ego or higher mind (of a person with some well-developed fault) receives and comprehends the flood of truth, and then impresses it upon the personality. The greater the lower-mind surface of the fault, the greater field upon which the truth can impress itself, to which that mind can react.

This seems to be the reason, as said above, that certain phases of Krishnamurti's teachings "strike home" more than others in different people, as I discovered when in conversation with them during and after the Camp. One example from many will suffice to illustrate what proved to be a very interesting phenomenon:

A woman who is naturally much depressed and who complains of her misfortunes much of the time (though in truth a very fortunate person), gave her impressions of the Camp as follows, as nearly as her exact words and my replies are remembered:

She said, "Krishnamurti was wonderful! I loved to see him in the distance coming along so fast to the meeting under the trees. He looked so happy. He certainly said enough about happiness to chase away the 'glooms.' And his radiant smile! How I loved it when he smiled! I shall never forget it."

I replied: "I wish you would remember it and his joyousness more often. They are what you need most to help you avoid your depression, and your constant attitude of complaint and criticism."

"Well, if you had as many reasons for

unhappiness as I have you would complain and be depressed too," was her response, full of self-pity.

"Krishnamurti has had much more trouble than you have had," I said, "but he is ever joyous. If you compare his life (until three years ago) with yours, you have many more worldly blessings than he has, and yet you are ever dissatisfied and depressed about your worldly affairs. Besides, did he not say that the richer the experience, even in suffering, the more reason for joyousness, because there is more opportunity for that understanding of life which brings freedom from the domination of experience? Therefore one should not only welcome everything that happens but rejoice in it."

"Yes, I know he said that, but any one is welcome to the things that happen to me. I have had enough for one life, and am quite willing to wait for another life, if need be, to gain experience."

"You are thus making reincarnation a dogma, a crutch on which to lean; Krishnamurti warns us against doing that. Experiences cannot come too fast or too furiously, since they help instead of hinder us."

"How can you say that the troubles I have had helped me?"

"They are opportunities to learn the virtues which your character needs to unfold, in fact, the experiences we meet are the only way to learn the meaning of life, the only teachers. The very fact that you resent them, and get upset over them, instead of welcoming them (as Krishnamurti says we should) shows that you are ignoring the meaning of the purpose of life."

"I feel like giving up the whole struggle and committing suicide, I have had enough experience."

"Suicide will not cure unhappiness. I know of some suicides who are much more sorrowful than when living. Besides, Krishnamurti says that here or there, now or then, the only thing we are doing, so long as we ignore the meaning of experience, is remaining stagnant. Remaining stagnant does not avoid suffering, it increases it. One cannot be free from suffering so long as one exists in ignorance of the purpose of every event.

Joyousness in suffering comes through understanding suffering."

"Just the same I say that I have had enough; I have got to the stage where I do not care any more."

"It is not a question of feeling that you have *had* enough, but of finding out if you have *learned* enough: only then will you have had enough. One will be forced to suffer so long as the meaning of life's purpose is unlearned: suffering is, in a sense, the punishment for ignorance. So long as one *expects, demands*, happiness from experience, instead of creating it, making happiness possible through understanding of life's purpose, just so long will sorrow persist, and the joyousness in sorrow will not be possible."

"How on earth can one feel joyous in sorrow? Sorrow is sorrow, and joy is joy; they can't be felt at the same time."

"Krishnamurti says that they can, from the point of view of Life. In other words our conceptions of pleasure and pain are different from his. We understand them from a lower plane of consciousness; his is wisdom from above, ours is knowledge from below; his from the point of view of the higher self, ours from that of the lower self. Let us cite as an example the experience of my friend M——, who was able to feel joyousness in the greatest tragedy of her life:

"She suddenly discovered that her husband was untrue to his marriage vows, that he had fallen in love with another woman. No greater sorrow could have come to her, for her marriage up to that time had been such a happy one.

"You may ask how could she be joyous in such a sorrow? She *could* be, and became so from the point of view of life, from the point of view of the higher self.

"I will relate the story to you as she told it to me. She said that the understanding came about as a result of what she felt was a conversation between her ego and her personality. She said the words seemed spoken by the ego, from within, a silent voice, not audible to her consciousness, and she answered audibly. I shall try to remember the conversation as best I can. It happened when she had been contemplating suicide.

"*The ego*: 'Towards commit suicide. It takes courage to live and face great sorrow; besides, you would not cure or evade sorrow by what you call death. There is really no death as you understand it: life is continuous; consciousness is life.'

"*The personality*: 'My husband is no longer mine, and life is unbearable.'

"*The ego*: 'All experience has a hidden purpose, a meaning, and affords opportunities of progress in character-unfoldment. Have you searched for the meaning of this experience?'

"*The personality*: 'I don't know what it means, but I know what I *feel* about it—desperate.'

"*The ego*: 'It would be to your betterment if you searched for the meaning. Have you been at fault, or have you fulfilled your duties as wife to the best of your ability?'

"*The personality*: 'I have always done my best, so far as I am able to judge.'

"*The ego*: 'When you discovered your husband's fault what did you say and do?'

"*The personality*: 'Naturally, I was very angry. I told him that I felt like killing him and her too. Then I informed him that I was going away "for good." I went to some relations. They advised me to get a divorce, but I refused as I knew that would please the guilty pair too much. After some days I decided I would go back home, for a little while at least. We quarrelled constantly.'

"'One day some friends took me to hear Krishnamurti speak. He said that if one could get the meaning out of an experience, understand the purpose of existence, one could be joyous even in great sorrow. I wondered about that, pondered long over it and tried to find the meaning of my misfortune, but was not able to do so; I finally thought the best way out was suicide.'

"*The ego*: 'Did you ever contemplate making a great personal sacrifice and giving your husband a divorce?'

"*The personality*: 'I thought about it sometimes but I could not bring myself to do it, even though I have prided myself on my unselfishness. Because those two people do not deserve such a sacrifice on my part; they have been dishonest, unworthy of it;

besides that is what they are waiting for me to do.'

"*The ego*: 'Does one, then, practice the virtue of unselfishness only when people are worthy of it? It seems to me that up to this time yours and your husband's faults have been playing a game of give and take. His actions are certainly wrong, but why compete with him? Have you made yourself happier doing it?'

"*The personality*: 'No; but the question is, would I be happier if I did divorce him? All my life long I have had to give up the things I loved most. It made me unselfish, I think, but I have never been glad when doing so, only miserable.'

"*The ego*: 'Perhaps that is because you have never understood the meaning, the purpose in making your sacrifices, and so were unable to feel joyous, as Krishnamurti says it is possible to feel, when one *does* understand what an event is trying to teach. Sacrifice ceases to be sacrifice in the joy of possessing and exercising a real unselfishness. Do you not dare to test yourself to see how unselfish your unselfishness really is? Do you not dare to try to see how joyous you can be in freeing your husband, so that he may be happy, unworthy as he is? It might be that this, the greatest of all your sorrows, can be seized as a fine opportunity to test just how much you possess of the affection that gives and asks nothing for itself, an affection that can feel joyousness just because others are joyous, and refuses to allow itself to be grieved by transient sorrows.'

"*The personality*: 'Perhaps you are right. I will think it over.'

"She did think it over and resolved to dare to test herself. She went to her husband and told him he could have his divorce; that they would live separately in the same house until the details could be settled; that she had decided it was better to let him be happy and marry the other woman. Then she began, as she said, to force herself to be happy. She sang about her housework, cooked her husband's favorite dishes, but went out alone or with friends.

"One morning a few weeks later, she decided that actually she was being joy-

cus in the thought of making her husband happy by giving him a divorce and acquiring true unselfishness. So she asked him if he had decided about the details of the divorce—when it was to be started, etc. She said he looked a little embarrassed, but replied that he thought there ought not to be too great a hurry about such an important step.

"A short time after this her husband and the other woman had an automobile accident and both, badly hurt, were taken to the hospital. The wife nursed him, and even made herself known to the other woman. She told her that she wanted her to be happy, married to her husband, and so was getting ready to start the divorce.

"Her husband and the woman were both amazed at her cheerfulness. The husband began to doubt that she had ever truly loved him, as she now seemed so content to have their marriage annulled. He spoke to her about it. She convinced him that it was really to make him happy that she was willing to give him freedom at such a sacrifice to herself; and that she felt content to think that he and the other woman might be happy in their love.

"In time the husband went home from the hospital, a changed man. He began to lose flesh, eat little, and grew morose and unhappy. Then he finally broke down and confessed to his wife that he loved her more than anything else in the world; that he had never realized what a wonderful woman she was until about to lose her; that her attitude, unselfishness, and nobility had 'purified his soul.' Of course she forgave him, and what is more important still, the husband has become a student of Krishnamurti's teachings. It has resulted in the husband's also discovering the meaning in the tragedy that almost ended in a life-long disaster. He, too, is now not only testing his unselfishness, but

his sex impulses also, so that they will no longer enslave and dishonor him. They are both working together towards a goal of perfectionment from the point of view of the ego, instead of the personality. In understanding experience they are understanding and helping each other; they see that thus only can unity be glorified.

"I admit, my dear friend, that not all experiences end so happily as this one I have related to you. But at least it demonstrates that joyousness *can* be felt in sorrow when its purpose is understood, and that one *can* create happier conditions for oneself. Since it was Krishnamurti's smile and joyousness that impressed you most at the Camp, is it not worth while to live and apply the truth he thus exemplifies, instead of dying, through suicide, in a fruitless attempt to avoid it?"

★ ★ ★

In reviewing this conversation and others like it, during the wonderful week of Krishnamurti's Ojai Camp, one is led to the inevitable conclusion that the emanations of the great Teacher's mind are like a super-physical X-ray which penetrates to the subconscious nature of his hearers; and, if they are at all receptive to it, its power throws into relief the greatest shortcomings of one's character. Then will follow some serious personal questioning.

Everyone at the Camp must have had some such unanswered questions in his mind, and, whether he asked them of Krishnamurti or not, the comprehensiveness of his Message, and the general application possible to its recommendations, must have helped each one, or shown him the need, to analyze himself, understand himself, realize himself as never before; and thus, in the proving ground of life's daily experiences, to evoke and live such new standards of self-expression that he will soon transcend the gulf that lies between him and the purpose of his existence.



Reception

By Dorothy Bacon Woolsey



INTO the large rooms, so much alike, flowed streams of people so much alike, expensive people for the most part, with too much time that had to be filled. Time cluttered with the filling of it—as the rooms had too much cluttered space, filled with teakwood tables covered with Tiffany glass or brass ornaments and immense silver-framed photographs. On the walls more photographs testified to well-conducted travel. Book cases below held expensive “sets” of standard authors. In the distant dining-room a huge table was spread with elaborate “refreshments,” while hired waiters charged to and fro with perilously loaded trays. There was going to be a great deal for everyone, and the hostess beamed with hospitable satisfaction as she bustled to welcome the gathering guests.

Among these a small dark man was conspicuous, flashing white teeth in a perpetual confused smile in response to a siege of greetings and inquiries. Exquisitely polite, completely non-committal, he pleased everyone and definitely answered none. Bows and smiles were the small change of his intercourse. They delighted the casually curious—those for whom a wellbred Oriental was a novel social experience—and momentarily relieved the tension of those more specifically eager.

Time, so diligently and vainly filled, passed slowly. Under all the necessitous clack was an expectancy almost oppressively evident. Some becoming restless or dispirited, their first eagerness damped, made their way by the inevitable irksome and devious methods to the door.

I had gathered crumbs of interest from watching the scattered celebrities who were pointed out or presented by solicitous friends, but finding these insufficient, had made lame excuses and was about to go, when a slender little gentleman—another Indian, obviously—whom I found

beside me as I turned, flashed a shy, brilliant smile and held out his hand to me. Could this be Krishnamurti himself? But yes—of course it was. I recognized the delicate features—so much darker than I had supposed. But he was making a mistake! He thought—poor tired, sensitive, courteous, and bewildered gentleman—that he had met me before and that I had to be greeted! I would spare him that. “You don’t know me, Mr. Krishnamurti. But I am a friend of your friends, the S - - s.” He seemed not to hear—turned from the crowded room, where he was apparently unperceived, and covered his face with his hands. “This is going to be a great ordeal,” he said, as if speaking to himself or some confidential friend. Nothing but common politeness came to my lips. “Oh, do you mind it so much?” was all I found to say, conventionally responsive to an expression of dismay. Then someone claimed him by a touch. He turned, with the quick, wistful, and eager smile, and my personal contact with Krishnamurti was over.

He was surrounded by importunate acquaintances with friends to be presented. The celebrities surged up two by two—the lion, the lioness, and the cubs. One beautiful and tragic muse in sinuous and sweeping draperies, plunged haggard eyes deep into the wistful ones and intoned, “I have been your disciple for years.” Her escort, assured and dynamic, asservated her devotion and his own. Excited babble filled the rooms. Was he going to “speak to us?” Was he not? No, he was not—he was definitely not. Better go with what one had got, whatever it was, nothing definite—definitely *something*, though, and good to keep and put away and recall from time to time. Unique, anyway, so far as it went.

Stop! he *is*—yes, decidedly he is going to “speak.” The hostess is shushing people; they are settling down on sofas, on chairs,

on the floor. His Indian secretary is the last to withdraw. He alone is left standing, his hands pressed together before him. Silence.

"Friends: In my country there was a very good woman, very devout. She had everything she wanted—a happy home, a good husband, fine children, health and wealth. She went every day to the temple

to pray. And she bowed at the altar and said, 'I have too much'."

Silence. No one moved or spoke. He stood a moment, then put his hands together, bowed, and said, "That is all. Please—" And when they still did not move. "Excuse me. That is all." They let him go. I do not quite remember how we dispersed. It matters very little.

What Krishnamurti Is Trying to Impress

By Herbert Radcliffe



HE IS trying to get people to think: not to think in the passive form of a negative acceptance of his teachings, but to think in the active form of critically analyzing his statements, of giving them the acid test of careful comparison with their existing beliefs, and then of proving or disproving them by putting them into practice in daily life. He spurns the art of the orator, he disdains the role of the persuader: instead he says, "Disagree violently with me, for if you do that, and *think* it out for yourself, I believe you will then find my statements to be true."

He is trying to awaken people to the fact that they themselves are the arbiters of their own fate, that they have the true power within them to guide their own lives and their own destinies, that if they rely on the divine potencies within them, they may attain to the permanent happiness which he has found. His keynote for the individual is self-reliance, and once that keynote is sounded and persistently retained in the ensemble of a person's manifold activities, the way is open for his progressive accomplishment of an ever-increasing happiness through liberation from the sorrows of life. And he adds that each individual may attain this goal through his own efforts, and that he needs neither teacher, nor priest, nor any intermediary whatsoever. The Life and the Truth which he contacts in his ordinary, daily life are sufficient teacher.

He is emphasizing courage as a cardi-

nal principle of life, in contradistinction to fear. He asks, "Of what are you afraid?" He asserts that each day's experiences are the divine opportunity for each person, and that they should be welcomed with open arms and joyousness, and not with fear as if their purpose were not beautiful and wholesome. So-called good and so-called evil are but labels of different phases of experience, and if the individual will but carefully retrospect and analyze his past experiences, he will notice that those which he regarded as evil at the time, have abundantly proved themselves to be good in the light of elapsed time; hence he will be induced to recognize now that all experiences should be classified as useful and ennobling, and that the words "good" and "evil" should be dropped as obsolete.

Krishnamurti opines that Life is beneficent and that one should unhesitatingly trust oneself to it. Each day has in it the actual possibilities needed for the growth of each individual, and those possibilities are always such as lead to happiness through the liberation gained by understanding the events that unroll themselves in the sequential movements which we call Time and Space.

He says that when the goal of goodness—of perfection—is resolved upon, neither religions, nor rites, nor priests, nor ceremonies, nor organizations are needed for the resolute soul; that ideas which are crystallized in fixed form in religions or any other set societies are limiting ideas;

and that they must be rejected intelligently by those who are thirsting for the living waters of progressive Life. That the very act of rejection will be but the prelude to a wider and truer realization of Life, which is ever-moving and non-fixable.

He urges the development of individual uniqueness. He says that to each, Life should be like the painting of a canvas, each using his own point of view, his own genius, the "pigmentation" extracted from his own peculiar temperament and experiences, his own interpretation of Life and Love and Joyousness—all these to be utilized as the individual, different expression of his own unique personality. For any person to attempt to copy literally the habitudes and expressions of another, is to do violence to that urge for originality which is implanted in every individual soul. Life in its totality is like a gorgeous and massive mosaic, each person being like one of the innumerable separate stones, each of which has a different shape, a different color, a different size, and a different purpose than the others, but each retaining its proper, beautiful, and equally important place in the ensemble that constitutes and creates the perfect whole.

He is trying to prevent people from becoming his "followers." He says definitely, "I have no followers, I have no disciples." He says the only safe thing to follow is yourself, that is, to evoke and then obey those instinctive perceptions which well up within the intuitive thought of every person who is serious in his endeavor to understand the meaning of Life and to interpret it in terms of his

attitude towards himself and towards others.

He is trying to forestall the formation of any church or any other rigid organization around him. He says that churches, societies, and organizations, are usually inimical to Truth because they attempt to restrict and confine Truth. They thereby cause the stagnation of ideas, just as sunshine and air are made stagnant by confining them in a room with closed doors and windows. He says that an organization is perhaps tolerable so long as it considers itself only a bridge along which people may walk to a better understanding of Truth.

He is trying to avoid any crystallization of the ideas which he propounds. He says he has no "system" to teach, no set of ideas, no formulae, which are applicable as a spiritual regimen. He says that the statements which he makes are those which are born from the life's experiences through which he has passed, and that every other person has to pass through different experiences; hence every other has to find for himself the spiritual diet best suited to him at his own stage of progress. All he can do is to provide the stimulus and encouragement to others to seek to discover and to develop the potencies which lie innate in them. They can be awakened, Krishnamurti says, only by having a clear purpose, a deliberate effort, by evoking intelligent responses to the daily experiences of Life, and by persistent work towards the attainment of Life's purpose which is Truth, happiness, liberation.



Adolescence

By A. Zuber, M.D.



KNOWLEDGE, the fulfilment of experience and study, is a marvelous possession. It is making possible the entire sweep of human activities into that ideal state of normalcy, equilibrium, poise, and perfection of adjustment to nature and her laws, which are so highly prized by humanity.

More and more, is the truism, "Knowledge is power," discovered to be absolute truth. Never have we found it to be more true than just at present, when so much attention is being directed to the study of human relations, the adjustment of each human to the whole of humanity, and the further readjustment of humanity to naturalness and complete sanity in its dealings with its component members.

Due to our great strides in knowledge there is an enormous change in the ideas of all these human relations. Infancy has become increasingly interesting and less awesome. Childhood has been found to be the period of great discoveries in the how's, why's, and wherefore's, in making contacts with the world's animate and inanimate things, and with those humans which childhood can best understand, namely, its own discoverers. Adulthood brings its responsibilities of graver type. They, too, are based on human relations, but more particularly as they apply to the world's business, and incidentally to the perpetuation and care of growing humanity.

Adolescence, the intermediate stage, has had the least thought and attention from our educators, eugenists, and welfare students. By no means is this a less critical time of life than the others, but because of certain physiological processes which apparently (and only apparently) transpire all unannounced, has it been known as "that mystery" these many centuries.

Adolescence, the stage of human life

ordinarily supposed to fall between puberty and adulthood, is not at all a mystery. "Seen in the light of its being the final step on the path to maturity, it loses much of its distressing proportions. It is not a unique thing, utterly unprecedented. There is nothing spectacular or mysterious about it, just a slow growth of the willingness to meet issues." Knowledge makes of it simply another step on the ladder of growth to be negotiated with open eyes, just as each other step has been.

The changes being wrought in our contacts with juveniles are most perceptible where infancy and childhood have been intelligently met. We are allowing more and more free and frank expression of the life within, as the child grows; in fact, we are deliberately encouraging it, through proper education, trying to stimulate that which we feel to be constructive expression, and treating that which is destructive in its proper manner. It would seem, too, as we survey the years just passed, that we are actually accomplishing things by this method. It appears to be bearing succulent fruit in a delightful harvest of fourteen-year-olds, who are keen, alert, active, overflowing with rich ideas which they delight to put into action, and thoroughly natural withal.

Thus far all goes well and we rejoice that a partial means has been evolved to produce such original and intelligent wonder-children as now cavort about us on every side. But the minute we feel that mysterious adolescence is upon the child, we curtail him, bind him with all sorts of conventions, with multitudinous don'ts and in many other ways hamper his freedom and rob him of many experiences which are necessary to his evolution.

We also change our own attitude toward this child, in that we draw away from him, fear to respond with the usual

spontaneity or answer his questions frankly, and in other ways fill this being (whom we so tenderly loved, helped, aided, and abetted in childhood), with vague fears, repressions, doubts. In such, and in other ways, we do not show ourselves to be his deeply interested and guiding *friends*, but rather as strangers who do not try to understand. In this lack of understanding, we appear in our true light, for as a matter of real fact, many of us do not very well understand adolescence, or seek to educate ourselves for the sake of the youth of today.

The fault lies within ourselves, in that we have neither prepared ourselves nor him with such knowledge as would illumine the mystery and make it only another and broader step in the child's growing-up process as he faces the problems of life. The majority of us are far too absorbed in the changes wrought in the physical body which seem to be precipitated without warning. We have been apparently unaware of the gradual changes, expansions, readjustments in the child's subtler principles of mind and emotions, and have therefore given them little thought. But if we would only recognize the fact that these principles are the controllers, in great measure, of the physical body, we would quickly eliminate that ignorance which makes us so utterly useless when we face the apparently newborn adolescent and his problems.

Owing to our failure to perceive these natural and gradual changes, we find ourselves suddenly asking, "But what has happened to this child whom we knew to be so-and-so? He seems so different." But is he really so different? Here a number of factors enter, not all at the same moment as we are wont to think, but gradually, step by step, as nature in her kindly wisdom ever ordereth all things.

Of course he is somewhat changed, for he has been gradually invested with a new power, a new force, a new vitalizing stimulus. But! throughout childhood, just such a measurable change of being has occurred each time he came into victory or defeat with some rule of nature or of man. Imagine the change in a child's reaction when he suddenly finds that he can walk. Imagine again, the

change in the little fellow's attitude toward the world, of which H. M. Triebout of the Institute of Child Guidance, New York City, tells us, "After learning to walk, his parents soon realized his increased powers and began to complain, 'Bobby is into everything;' whereas in truth the youngster was very busy exploring the new world uncovered by his recently developed ability. As a matter of fact, one merely had to observe a child industriously 'hoeing out' a drawer full of clothes, to appreciate the absorption with which he applied himself to his task and to appreciate also that for the time being he was acting in a wholly independent manner, quite free from any adult help." His one thought was to get his cap, which he had noted to be placed there and then to be taken out. Just so might one trace each victory or defeat, as the case might be.

The learning process, the exploring process, the solving-of-unknowns process, the change of attitude, is constantly going on in childhood, in adolescence, in adulthood. Adolescence is not a change of place, "from this side of the stream to the other with a stormy passage *en route*," as the same good authority puts it, but rather the same sequence of events takes place as occurs following the acquirement of any new power.

Being invested with this new power in adolescence, youth sets out to examine it, test it, discover what he can do with it. No more strange is this than the deep desire to discover the various uses of electricity or what not. Having been unprepared, or still worse, improperly prepared, to receive and use this power, he casts about him for help.

We, his elders, realize his line thrown toward us but fail to respond because of our lack of knowledge as to just *how* to help. Lack of knowledge always begets fear, and so, filled with awe and fear of this step in childhood's march to adulthood, we draw away, helpless, and leave the adolescent to work out his own destiny as best he can, quite unguided.

Among other things, Dr. Parker of the American Social Hygiene Association offers the following assistance: "Frequently parents do not have a vocabulary of simple

and dignified words which meet the need of the child. In this, social hygiene organizations, educational groups, and state boards of health can be of great assistance with literature, advice, and information. Parents who desire such help are urged to get in touch with these agencies."

A wealth of material lies in such pamphlets as one may procure for the asking. While the subject matter as a whole may not be acceptable in all cases, surely something can be found to assist the adult desirous of helping his younger brother.

An open discussion of any and all sex-problems as they arise is an essential in all contacts with youth. Having the good sense to start the child in that direction, it follows that adolescence will be no exception to the rule. When the question and answer method is frankly used, and the adolescent knows of a surety that his desire for knowledge will be satisfied, there will be developed the sane, level-headed, clear-thinking adolescent whom adult humanity so longs to discover.

Help youth to know; lead youth to establish some ideals toward which to work; explain humanity's dual nature; light the path of apparent mystery; bring forth the half-formulated questions of sex-allure, male-female adjustments, etc. Discuss the growing desire of meeting, playing, dancing together. Show youth the normal way to "beneme" itself. It has not entirely lost the will nor the desire to imitate, if only we have anything worth imitating.

Early in adolescence, group consciousness is strong. The mixed group with its accompanying games is what pleases. Later the problems of paired games will most certainly come to the fore, and the explanation as to their biological significance will assuredly be sought, if the founda-

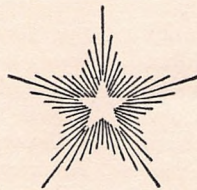
tions of mutual respect and understanding have been carefully laid. Why not the paired game, the dance, the man-woman play, when they are rightly understood?

Well! It makes little difference how we feel about it, the play goes on just the same: but clean play is certainly to be desired. When the mind is clean, the act will radiate only that.

Life today is flowing so very swiftly. It has loosed all bonds, all restraints, all conventions, in the one desire to be free, to achieve, to experience, to understand the world. And while we are waiting to see whether the adolescent will need us, let us be preparing ourselves for the day when youth may respect us enough for our knowledge and integrity, to ask our help in teaching, guiding, and loving it. For I take it that you, adults, who read these few paragraphs, feel with me that we have not been exactly honest with childhood nor given it our best; that we have been careless about our sowing and are not particularly enjoying the reaping, so far as our contacts with the juveniles of today are concerned.

It is distinctly our social business to change our tactics, and to throw ourselves and any weight of power which the wisdom of maturity may possess, into this swiftly flowing stream of life that is carrying youth into whirlpools of danger. If we can not be very helpful to them, perhaps we can at least swim *with* them. If not abreast of these younger brothers, at least a part of the body of pioneers to find a place in the lesser ranks.

Our own youth was not as we wish it might have been; so let us take heed. Perhaps it is not yet too late to experience some of it anew, in the companionable enjoyment and right understanding of the vibrant young life of the present time.



Thoughts from a Letter

By Byron W. Casselberry



TO ME, life is a simple thing, but people make it complicated; and in making it complicated, they create suffering. I appreciate that it is not likely to help a sufferer much to tell him that. Nothing, I think, can eventually cure existing suffering but the realization and defeat of its fundamental cause on the part of the individual sufferer. No one can make another understand the cause of suffering, for each must find it for himself. After all, that is the whole purpose of life. But those of us who have in a measure overcome suffering for ourselves can at least publish broadcast the lessons we have learned for any who may be helped by studying the experience of others; we can bear witness to the lasting joy we have found by the sweet reasonableness of our lives. A life of joyous simplicity is greater than any sermon, greater even than the healing of broken bodies: for when all else is forgotten, such a life is remembered and patterned after. Such was the life of the Christ and his glorious Peers of all religions. The Christ is remembered less for his miracles than for his sheer loveliness. True, he suffered, but his suffering was a voluntary sacrifice, and therefore not suffering at all. For all true sacrifice is bliss.

Above all, the Christ was simple. That was the secret of his great charm. It is not the simplicity of ignorance, but the simplicity of understanding. It is through being complicated that suffering arises, and if we have understanding we cannot be complicated. By being complicated I mean having innumerable ungratified desires, a mind that has no fixed purpose, and a body which frequently defies control. All the misery of the world is based on these three things.

When Krishnaji sings his "Come away," I cannot myself discern anything in the nature of a selfish urge to leave

behind the sorrow of the world for some vague individual liberation, but rather a magnificent call to self-forgetfulness, a challenge to cast off all pettiness, all smallness of mind and of emotion, and to establish within us the simplicity of perfection. Is it not very simple? When we are so intensely occupied with our own sufferings, how can we aid in the sufferings of others? We cannot really convince anyone else that ultimate happiness is assured until we have embodied that happiness in ourselves, and proved the fact by the example of our lives. We may help to heal the bodies of men while we ourselves are suffering, and that is very truly a noble work; but we will never get at the root of the trouble, never heal their hearts and their minds until our own hearts and minds have become tranquil with the Great Peace, until there wells up from the soul-depths of us the Love that is eternal because it is of the very essence of God Himself.

So, to me, the only thing in life which is worth while is to establish in my own heart, in my own mind and in my own body a serene simplicity that nothing can disturb, not that I may enjoy that harmony, but in order that I may establish harmony in the hearts of others, and thereby lift a little of the heavy burden of the sorrow of the world. I do not think the establishment of that harmony in myself is the work of a moment, nor a year, nor of several years. It is the work of a lifetime. It will take long years of faithful effort, a great fidelity of purpose, a boundless courage to carry on in the face of discouragement and depression and failure. But if we have the love and the courage we can do it, we can "Come away" from our little sorrows into the Kingdom of Happiness, and with our own feet firm-set on that blessed soil, we will then have the strength to help lift others from the mire.

Women in the Russian Revolution

By Barbara Poushchine

(In *The Star* for June Madame Poushchine gave a vivid description of the educational progress of the women of Russia. In this article she pictures the influence and after-effects of the Revolution upon them and upon that country.)



HE struggle for woman suffrage was vigorously carried on in the last decades before the war; it was suspended as in all other countries, with the declaration of hostilities, but the ground was psychologically so thoroughly prepared that when the Revolution broke out in 1917 the equality of men and women in all respects was established as a matter of course, and without the slightest opposition from any one, as the only possible and natural basis on which to operate.

A certain number of women volunteered as soldiers (it is said that 2,000 women were killed in the Red Army), so that a Woman's Battalion was formed, which was to play an unexpected part in the Revolution. On the eve of the Bolshevik Revolution Kerensky fled from Petrograd; the troops were away on the front and the few regiments left in Petrograd had gone over to the Bolsheviks. So boys and girls—the pupils of the Military schools and the Woman's Battalion—tried to stem the rising tide. The Winter Palace—the seat of the Kerensky Government—was besieged; the Woman's Battalion defended it. When it was taken, the English Military Agent, who lived almost next door, at the Embassy, hastened to the Palace and demanded from the Commander of the Bolshevik troops that the girls should be allowed to leave the Palace unmolested, and thus saved them from a terrible fate. On that day hundreds of boys were killed. The writer knows something about it. She had a nephew in one of the Military Schools, and as he did not come home at night, she went the next day in search of him round all the hospitals in Petrograd. Corpses were lying in heaps on the floor of the

wards, and she uncovered each of them—some of them were horribly mutilated—to see if her nephew was not among them. He was not, and two days later she found him in one of the prison-cells of the Peter and Paul fortress.

The stormy waves of the Russian Revolution washed out of Russia millions of its people and left them stranded on foreign shores. Their further fate will some day be recorded by a dispassionate historian. We can only point out that women play a prominent and decisive part in the life of the emigrants. They face life with a courage and simplicity which gives food for some reflection. No work is too rough or too difficult for them. They have developed an undaunted doggedness and determination in achieving their purpose: to raise their families out of a beggarly existence. During the last decade a new type of women has arisen—cooks, maids, waitresses, seamstresses, charwomen with refined faces and manners, efficient in their work and having retained at the same time all their interest in art, literature, social life. They have also shown no mean talent for organization, for it takes some skill to make a dress-shop, started without money, clients, or experience in the trade, compete successfully in some five or six years with the biggest houses in Paris; or to keep going smart restaurants in that same town, famous for its restaurants. No need to mention the singers, dancers, musicians of world-wide fame. The sinews of the Russian emigration are the women. They have fought against fearful odds to keep the family together and to educate the children. They have not allowed the emigrants to sink into a state of apathy and hopeless misery; they have helped men to found universities, schools, innumerable artistic, scientific, philanthropic, com-

mercial institutions and have kept them alive and teeming with activity.

I am perfectly aware of the dark spots in the picture too; one of them is being often pointed out. It is said that in the terrible days in Constantinople—how terrible only those know who have been through them—some women have sold themselves. Most probably they have. When a mother has to choose between the famished look and transparent face of her child and her own morals . . . well, the morals have to recede to the smug corners unacquainted with the atrocities and the sublimities of life. They say that there is but one step between the sublime and the ridiculous. I am certain that sometimes the distance between the sublime and the vile is still shorter.

However, the life of Russia outside Russia is but a side-show, sometimes poignant and fascinating, but still only a side-show to the great drama which is being enacted in Russia within Russia.

Having left Russia seven years ago, I cannot judge by personal experience of the latest developments there. I can only quote what I have read without assuming any responsibility for the correctness of the statements made. In the following pages I am quoting freely from Miss Jessica Smith's book: "Women in Soviet Russia" (Vanguard Studies of Soviet Russia—New York).

As aforesaid, women in Russia enjoy politically and socially the same rights as men. The slogan of the government is: The constitution guarantees full equality to women, the proletarian dictatorship will enforce it, and education will equip women to utilize it. Lenin's well-known sentence summarizes the aims of the government in this respect thus: "Every cook must learn to run the government." At eighteen years the woman has the vote and is eligible for any post in the government.

Miss Jessica Smith writes that in 1918 the first working women's conference organized special committees to instruct women in their political rights. The *Genotdel* (Woman's Department) was formed—an institution which spread all over the country and taught women the use of their rights, increased their political un-

derstanding, and prepared them to take part in the building of the socialist state. The instruction was carried on by trained party workers who tried by mass meetings, conferences, interviews to widen the outlook of the peasant woman and to induce her to take an active part in local politics. Alongside the *Genotdel* there is the institution of the Women's Delegates; they meet locally twice a month for discussions; besides, they study courses in the structure and problems of government, the position and rights of women, education, coöperation, living conditions. The program for working women concentrates on industrial and trade-union problems and for peasant women on agricultural and village questions. In 1923 half a million were elected as delegates—64% peasants, 20% workers, and the rest housewives, office workers, domestic servants. Here again the young people take an active part; the factories, the universities, the villages, the offices are full of boys and girls brimming with plans and enthusiasm and a staggering energy.

Lenin was anxious to relieve the women of the drudgery of household work. He writes: "The position of women in the house is still hemmed in. For the full emancipation of women and to assume their real equality with men, it is necessary that household functions be socialized and that women should participate in general productive labor. The question is not simply to equalize women's position in regard to the productivity of labor but to ensure that women should not be enslaved by their position in the household as men are not. Even with full equal rights women are still oppressed, for on their shoulders falls the entire burden of the household. Housework is the most stultifying, the most difficult work which women could do. It is utterly inconsequential, containing no elements that can aid in women's development. The socialist society will begin only when, having obtained the full equality of women, we undertake the new work with women freed from the petty, dreary, futile drudgery."

The Scientific Labor Institute in Moscow and the Central Commission on Women's Labor have been making special studies of trade and social disease among

women, the effect of carrying weights on the function of maternity, the influence of various types of physical labor—underground work, vibration and night-work—on the general physical development of women. Special physical examinations are required from girls entering trades requiring physical strain.

But the most drastic and far-reaching reforms have been introduced in the question of marriage and sex. These knotty problems have been solved in the most fearless way, far outreaching anything that has been achieved in this department of life anywhere in the world. Of all the changes effected in Soviet Russia perhaps this one is the most significant and important, for as soon as Russia's doors are open to all, it will most probably effect the whole psychological content of further human evolution.

All that concerns sex is considered by the State from a positive, medical point of view. Sex-instinct is accepted as a fact which has to be taken into consideration; the sentimental side is left entirely out of the question and treated with contempt. All the facts concerning sex anatomy, sex-relations, and diseases are taught to the children in the schools at the age of 14-15. Professor Kozloff writes: "Our young people must not forget that the best of them must not only give their strength and ability to the business of organizing a new culture, but must pass on their capacities to the next generation. Every healthy, strong, able youth and girl must from the beginning of their physical maturity remember that they are obliged to give life to at least three or better four children if they wish the next generation to be as rich in gifts as the present. Let every young person entering marriage choose the mate from whom he wishes to receive the best family conditions and children. For those who have this attitude towards marriage the present disputes on marriage laws, registrations, *alimenta*, lose all their significance."

For a marriage to be consummated the only thing needed is "a registry office, a clerk. You are 18; she 16. You have decided to marry? Good. No permission needed from any of the parents. Your identity papers. Your signatures. One

rouble, please. Here is your certificate. That is all." The couple adopts whichever name they please—that of the husband or the wife—or they keep their pre-marriage names. They are mutually responsible for each other's support. This applies *after* divorce as well, until a change of circumstances—a new marriage or a new job.

Divorce is a still easier affair than marriage. It costs only thirty copecks (a third of a rouble), and the parties need not even both appear at the registry office. A simple declaration on the part of the husband or wife is sufficient. If the other party does not know about the separation, he or she is notified of it by letter.

The institution of marriage and the sex-relation interest the State only in so far as they result in the birth of children. Pregnancy is protected by the State. A child-bearing woman has four months paid holidays. After her confinement she gets forty roubles or a complete outfit for the child. If she works in a factory and nurses her baby herself, she gets a premium of twelve roubles a month and two hours' rest during the day.

Unfortunately free unions are as frequent as marriages. The illegitimacy of children is completely abolished. All children have exactly the same rights. The unmarried mother informs the corresponding office (three months before the birth of the baby) the name and residence of the father. If within two weeks he offers no objection or proof to the contrary, he is held liable for the child's support. The father must pay one-third of his salary for the support of his child until it is eight years old. This support is called the "*alimenta*." The position of the mother is always taken into consideration, and the extent to which the man is actually able to pay and still retain a subsistence minimum for himself and also for the needs of his own family.

Trotsky writes: "Family relations, those of the proletarian classes included, are shattered. . . . It is clear to all that some big process is going on, very chaotic, assuming alternately morbid or revolting, ridiculous or tragic forms, which have not yet had time to disclose their hidden pos-

sibilities of inaugurating a new and higher order of family life."

Two opposing tendencies are noticeable in the new morals: either extreme puritanism or unbridled license. No mold has yet been set. The new moral code is still a dynamic thing. The one thing that remains most clear is the unwillingness of the masses of young people to accept any *doctrinaire* code as final.

All this gives much food for serious thought. All the ugly and revolting things will fall off in the course of time. They are only the scum on the surface of boiling water and as such do not matter much after all. What is important is that entirely new conceptions about the most

vital factors of individual and social life—sex, marriage, family—and about everything else are being molded in this fantastic country. All the old forms are swept clear away, all the old molds are broken beyond mending and *amid* and *in spite of* the terror, the blood, the slavery, the license, the ruthlessness which usually accompany great upheavals, something much more powerful and majestic than either the bolshevist or anti-bolshevist pigmies—*Life itself*—is shaping new minds, new hearts, new standards of purity, pulsing with the creative urge of the new era. Blessed and beloved of God is the country to whose lot it has fallen to give birth in unutterable pain and travail!

The Immanence

By Lionel Dunrobin



If I worship my Beloved
Just once in numbered hours,
I'll miss His joyous whisperings
In myriads of flowers!

If I worship my Beloved
With only muttered prayers,
How small will be my universe,
And futile my affairs!

If I worship my Beloved
One special day in seven,
What clouds will cloak the other days
Without His magic leaven!

If I worship my Beloved
At one exclusive Shrine,
How can I see His loveliness
On other Altars shine?

If I worship my Beloved
Away beyond Earth's ken,
Alack, there'll be no unison
With Him in other men!

But if I worship constantly
His glory in my heart,
In rock, in flower, in moving thing,
With love not sensed apart!—

Behold, His Presence Beautiful
Will blazen out of night!—
Enfolding all in Paradise
With ravishing delight!

New Mental Houses

By John Elliott



DO YOU, reader, really believe in evolution? You will probably say Yes, and the answer will be true to a certain extent. In fact, if evolution is considered merely as a natural law of progression whereby things gradually change from one condition to another, nearly all intelligent people would say they accept it. It is easy to acquiesce in an abstract conception like a natural law that is generally accepted, one that does not call for any physical action from the individual himself. But, when it *does* call for some definite physical action from the individual in confirmation of his so-called "belief," ah, that is different!

A case in point: All of us agree in the abstract conception that public charitable organizations are necessary and should be supported; but when once a year there is a request that we as individuals should come forward and give money to them, how it does hurt to make the abstract conception concrete!

Is there not a parallel in our so-called "acceptance" of evolution? It sounds good and rather intellectual to say that we accept it, but when it comes down to specific action based on it, how do we like it? Let us regard it a few moments: Evolution in its simplest form means a change from one thing to another. And how we dislike change! Whether it be from the old and comfortable shoe, to the new and tight one; or from the old room or house (to which we have grown so comfortably accustomed) to the new one, where everything has to be re-placed and its new associations freshly created, are we not apt to shrink from this evolutionary change, to oppose it just a little?

Is it not a strong element in ordinary human nature (and let us remember that means my human nature and your human nature also, reader) to resent any change from something to which we have grown

well accustomed, which has become habitual, comfortable, and easy, to something which is new and untried and which therefore contains the possibility of not being so comfortable, so pleasant? Are we not all quite normal in that respect that we "rather bear those ills we have than fly to others that we know not of?"

We have a simple proof of this in the child who will not venture into the dark hall because it is a fearsome change from the lighted room in which he feels safe; and we do not blame the child for holding back. Do not wise adults stand back with the same caution when they are suddenly thrust into a darksome situation that is new and for which their former habits and experience have not prepared them?

Change (which is evolution) is usually feared and opposed when it leads in a new direction in which we are not experienced and which may bring discomfort. In fact, every venture into a new region or a new experience brings a short period of awkwardness which is unpleasant and which ends only when the region or the experience becomes familiar through repetition. Perhaps this is the subconscious reason why most people instinctively oppose any change, any evolution of themselves, in a new direction. But when they gain courage to venture a little into the unknown, they are at first very much on the defensive. Gradually, as they find it safe and pleasant, they withdraw their precautionary opposition, finally experience the unfamiliar fully, see its advantages over their previous position, and then give enthusiastic assent.

As we do not generally welcome evolution when it brings a sudden physical change in habits, neither do we welcome it in connection with new mental habits. What person who has had no previous experience or training will not confess to the inner protest that he felt (maybe he made it vocal also!) when he was sudden-

ly called upon, without warning, to make his first public speech, perhaps on a raised platform before a multitude of people? Did not his mind, emotions, and body unite in a triune objection to the change which the law of evolution suddenly thrust upon the unwilling victim? If, until that moment, he had theoretically believed in the law of evolution, which means that all progress is to be welcomed as beneficial, could he ever say thereafter that he had joyously acquiesced in that law when it came down to a practical demonstration?

No, at heart and in practice, most of us object to the law of evolution when it touches us in an unprepared or unexpected way. Nor is that unreasonable. We feel safe in our old physical habits, our old emotional reactions, our old mental beliefs, and we don't know whether we shall be as safe in any new ones that arise or are suggested. It is "human nature," because it is the line of least resistance, to go on in the same old way.

It is the same with our religious and philosophical ideas. If we were brought up in a certain church or school of belief, to which our family and friends belonged, wherein the associations were pleasant, what a shock it was when something new and different came along! How we opposed it! If in time we accepted the new, and found it more attractive and grew to like it, we perhaps went so far even as to urge others to accept it. And in a short time so thoroughly had it superseded old beliefs that we may not then remember how violently we at first opposed it. But oppose it we certainly did at first, for it had to overcome and then submerge all those associational brain-paths developed by the years of previous belief in the other things in which we had been schooled.

Many who are now deeply interested in a system of belief which is different from the traditional one in which they were reared probably do not remember the unpleasant process through which they went in changing their earlier habits. But it was unpleasant when it happened, for a mental transformation goes through the same evolution as a physical one. It is the case of the child in the dark, all over

again. At first he fears the dark hallway because the dark represents the unknown and he is too young to have had many physical reactions away from the light. But gradually as he ventures into it, hands outstretched, walking carefully, cautious lest he stumble, alert and ready to rush back to the familiar lighted room, he learns that it is safe, that it leads into a lighter room beyond. Then he has two rooms in which to walk, at night or day, instead of only one as before, and so he has enlarged his area of enjoyment and experience.

Can we not apply this physical simile to our thoughts? Have we not gradually created in our minds, through many years of mental experience and contacts with people, things, events, a mental structure that is very much like a house? Only this mental house may be practically without limits, for it may be as large and as varied as our thoughts have been. In that mental house we have, first, some predominant thoughts that loom very important, and we call those our principles. Then we have a whole mass of lesser ideas which center around those principles and which might be termed the furniture which is grouped in the mental rooms erected by the principles. With what interest, care, and love much of the furniture has been put in place! Often through what hard knocks and bitter experience some of it was put in position for us through outer circumstances over which we had no control! At any rate, we have a mental house in which we live and move and have our being, and on the whole it has grown to be very comfortable and attractive to us. We live in it and walk through it with surety and with enjoyment and our closest friends do so too.

Now, reader, once we have laboriously built this house and lived in it constantly for many years and grown to love it outside and in, with all its varied possessions, are we still apt to believe in evolution so far as it concerns any radical changes in our mental structure? Not so. We are apt to believe in evolution for other people and their mental house and furniture, but ours looks pretty good to us. Do we honestly favor any change that will seriously discommode us? Let us think it over.

Sometimes changes come willy-nilly, changes over which we have no control, that not only seriously alter our mental house but almost demolish it, and do likewise for millions of other people. How many metaphysical optimists were there in the earlier part of this century who felt that human brotherhood was making astonishing progress, that the nations of the world were getting close together, that racial and national animosities were fast disappearing? Then came the World War, with more intense hatred, brutality, more slaughter, more desolation, than history had ever known. The mental house of all thoughtful people was demolished and had to be reconstructed. All the principles, ethics, ideals, with the furniture and possessions of lesser correlated ideas, had to be created anew and nearer to the realities of life.

Sometimes other events occur which do not so badly wreck our mental structure but call merely for thorough renovation of it. Perhaps one or two rooms that have proved too small because of their narrow ideas must have their separating partitions torn down so as to create one larger and finer room. Or the mental furniture of certain old types and uses has to be rebuilt or redecorated to make it more modern and suitable for present-day needs. Sometimes a new mental room, maybe a devotional chapel or a scientific laboratory, has to be added to supply a need which has newly developed in the life of the individual. Sometimes the outside of the house has to be considerably modified and beautified, as when a brusque personality decides the time has come to make himself more tactful and considerate in relation to his fellows. Maybe an exterior that was a bit unlovely has to be made more attractive by the deft touch of a spiritual architect skilled in mental suggestion!

Observant people will have noticed that changes are constantly being made in the mental and spiritual structures of people all about them. Such people will be very much concerned primarily with having their own houses up-to-date, suited to their growing needs, beautiful in both exterior and interior, spiritually sanitary. Such people will usually have travelled a great deal mentally, and they may even

have a number of houses for different purposes: possibly a town house, a castle in Spain, a bungalow in Ojai. They have probably acquired all sorts of mental treasures which are so placed as to make their houses exceedingly attractive to other progressive souls. They are apt to be very analytical so that they deliberately search for imperfections in their own mental structures and deliberately initiate changes therein. These persons are the real believers in evolution, for they voluntarily reach out for new ideas, new emotions, new experiences, which often modify or supplant the old, and thus they keep themselves attuned to the eternal principle of growth through constant change for the better.

But others are more "set." They are rather satisfied with their mental structure. Perhaps it is the only one they ever had, and it seems good enough. Or they may have moved into this one from another which was pretty bad, and this is so much better that they cannot conceive of any further improvement. They believe in leaving well enough alone, and their position can be understood even though a very old-fashioned house often has a rather pathetic and musty air about it.

This is especially true in this age when some modern device may be discovered which renders all houses incomplete that do not adopt it. Many can recall what a furor was created when the modern bathtub and running water were introduced, how it revolutionized everybody's conception of comfort and sanitation, and how hopelessly inadequate were all those houses which did not adopt it.

If, patient reader, you have borne so far with this story, consider an additional fact about all mental houses at the present time. An event has occurred, is now occurring, which is of supreme importance to all who are interested in having their spiritual and mental houses all that they should be. An opportunity is here of renovating and bringing up-to-date our very beings, an opportunity which comes but rarely in the history of the world.

Krishnamurti, a visitor of great stature, has come into the spiritual and mental atmosphere of the world. He brings a per-

sonality, an irradiation, a message, which has all the creative potency, refreshing newness, charm, beauty, and exhilaration of a perfect springtime. Some of us have already found it so delightful, so inspiring, so verdant, that we have opened wide the doors and windows of our mental houses to admit his radiance. And already our uplift and benefit and happiness has been so great that out of sheer gratitude to him and out of affection for all our fellowmen we must tell others about it.

We know that Krishnamurti, through his life and his work, is showing the way for people to improve their spiritual and mental structure infinitely more than any physical device, no matter how costly, could improve a physical house. We believe that his coming means for the world an amazing and beautiful spiritual evolution, if only it will awaken to it.

We have found only one condition necessary: that our mental houses must at least be open to receive the Life that accompanies him, of which he is the symbol. That Life seems to emit a cosmic ray of penetrating power which fills our thoughts, our emotions, and even our actions, with delight and rejoicing. It brings into our aura a new effulgence that makes everything look different. And it is difficult to say what has happened. Who can say what has happened when spring comes and the creative forces rise anew through every plant and creature and every human being? Who can describe the power and potency of a spiritual chemistry that transforms the whole earth and everything therein?

Of similar nature is the coming of Krishnamurti and the potencies that are liberated through him. And those who have eyes to see, ears to hear, emotions to feel, minds to think, and spiritual perceptions to receive, will open them wide to his influence.

One of the first results is the recognition that one's mental house and other possessions will have to be modified. The house will have to be renovated throughout. Many of our mental possessions will be seen to be antiquated and will have to be modernized or replaced by ideas better suited to a new mental age. All separating partitions that cause rooms and ideas to

be narrow, or that shut out the light of truth, will have to be removed, and more than one new room will have to be added for new truths, larger points of view.

Some people will not like this at all. It involves too much change. They do not carry their ideas of evolution so far as this. Evolution as a scientific concept is fascinating, but as a practical reality is something of a nuisance, unless they actually like changes that are progressive. Some of us frankly like them. We have found from past experience that every considered change which we made in our mental structure has added greatly to our mental health, happiness, and usefulness. We found that it made for better friendship with others, for better understanding amongst neighbors and comrades in similar work, it brought us nearer to the inner realities of life. We have grown to consider change as a delightful adventure when it brought better physical habits, emotional tendencies, mental attitudes, and spiritual understanding of life. We are all the more willing to do this because we know that our past equipment left much to be desired and therefore we felt reasonably sure that any change would probably be a change for the better. At any rate we were and are willing to try it.

But why should we be cross if our neighbors do not agree with us? They may think that their mental house does not need renovating or more light or air. They may be entirely satisfied with the present arrangement of their principles, ideas, emotions, and physical bodies. Well, if they are happy and content with their beliefs and possessions, why should they not keep them just as they are? We only hope that they will be as willing to let us improve our mental house as we are to let them keep theirs just as it is if that is what they want.

But there is a little personal note in our present attitude that makes us very happy. We are very fond of Krishnaji. We have known him personally for a long time, and his presence is altogether an inspiration and a delight. We have found that valuable as are his teachings, it is his personality, his being, that is the vivifying force that we love. It is that which is the center of the Life and the Truth which he em-

bodies. We love his words, too, but we don't get excited or argumentative about words because after all they are only the husks of ideas. At best they express ideas very poorly; everyone who has worked with ideas and with words will tell you so.

And we have a confession to make: We are trying to make our mental house modern enough, clean enough, and beautiful enough to permit divine Light and Truth to enter it. We hope that perhaps sometime this may enable the spirit of Krishnaji to tarry awhile in this growing house of ours. The little touch we have had of his spirit has been so utterly delightful that we feel deeply grateful to him for letting us share in it, and we are eager to

make our natures worthy of receiving more. For many years we have watched him build his heavenly house, and we so greatly admire its quality, its beauty, its perfection, its power to confer comfort and happiness on its guests, its influence on all who see it and understand it, that we would like to have ours something like it, though we recognize it will be a long time before we can accomplish that, because we have so very much to learn before we can acquire his skill as a spiritual architect.

But we shall keep on trying, and meanwhile we find it a very happy and joyous adventure.

Answers to Questions

(The following answers to questions were made by Mr. Krishnamurti at Ojai recently. The report of them was made by Mrs. Frank Kilbourne and printed in *The Ojai*.)

"How can we disregard form?" came the oft-repeated question.

"Whoever asked you to disregard form?" was Krishnamurti's reply. The questioner had wished to know if we should not use form "to reach those we might help." The speaker answered that Truth cannot be organized as can a system for running a railway or some other thing of the kind.

"Thought and emotion cannot be organized in any way," said he. "Of course you make use of forms in dealing with physical things. But when you organize thought and feeling it is dead."

As for helping others, Krishnamurti said, "If you yourself are calm, normal, loving, sane, and peaceful you will help hundreds. You must have those qualities first, not a vast organization for helping."

"You cannot talk Truth to all people," he continued. "You can't reduce it for the understanding of everybody. On the contrary you can make everybody desire it and go forward."

There was a question about the Order of the Star—why it exists if no organization can hold the Truth. He replied that the Order was formed in the beginning around himself, "fortunately or not" he put it, and said he: "We are trying to get rid of it. Some will be delighted and some will be sorry. But gradually we are going to transform it. No organization or

system, no formal technique, no authority will ever give you Truth and you are all under the shadow of authority—everyone of you—you may pretend that you are free but you are not; you are all under the tradition of what was sane and normal in other days but is not now. So the Order of the Star will be transformed into merely a business organization."

One questioner asked why people become meaner after hearing Krishnamurti! There was much laughter in which he joined before becoming serious and replying:

"I think that's about right. They listen but they don't understand and that's where the tragedy of it is—because they don't want to be nicer and to be more affectionate. They want to discuss their small theories and twist what I say to suit their own particular attitudes. That's why you must be free; you must go after Truth for it will never come to you. You listen but you don't agree or you would carry it out. When you agree—really agree—the value of that agreement is expressed in your daily activities—the way you talk, smile, help. And probably people do become meaner as this question says."

"Do you think there is a plan in Nature?" was another query.

"Probably," was the rejoinder, "but not in human beings. Man is free. I'd

like to shout that—I don't know how often. He is not a slave to some god. The chaos and sorrow and suffering that are in the world—the slavishness to time—these are the creations of man. The moment he has the desire to alter his desires he will bring about the miracle of order."

"Why do we bother to exist at all?" was asked.

"Most people—I don't know," was the reply. He mentioned George Bernard Shaw's idea that every seven years every man should appear before a kind of court and give an account of himself. If his life has not seemed worth while to the judges he was shot forthwith. The crowd laughed but appeared to catch from this reference his pity for the uninteresting kind of lives so often lived through without purpose or joy.

Krishnamurti's opinion of divorce was asked.

"If people disagree they should try to find a means of agreement. If they can't that's the end of it. It seems to me it is not good for children to live in a household where the parents are quarreling. You who are parents—what do you think of it? But the desire to be properly affectionate is essential. If that is not the basis of all then you'll have divorces."

"Do you oppose the marriage ceremony?" asked some one.

"Ceremonies are of little importance," he said once more, "whether you do them or not is of so little importance from my point of view. I'm sorry I do not agree, but you are interested in unessentials. You insist on dragging the unessential across my path and you want me to fight over it. I say I consider ceremonies unessential and when I say that it is finished so far as my point of view is concerned; there is nothing more to be said. Rather let us reason together. You cannot through ceremonies attain and I am concerned only with Truth and attainment."

"Now as to whether to have a marriage ceremony in a church or in a register's office (another question). I think you would be well advised to have it in the register's office because the law requires it. It doesn't matter whether you have the ceremony in a church or in a register's office, if you prefer ceremonial."

"You ask all these questions," said he. "You do not want freedom. If you did, if you longed for it, you would not. Not that I do not want you to ask questions. It is this way that we can discuss, but ask essential questions, not foolish ones."

Another question brought this answer:

"The true function of the mind is sane balanced judgment but to arrive at

that judgment the mind must have its counterpart equally balanced—which is affection. There is danger in the division of mind and heart. You cannot divide them—it is the same substance, as a gold coin has two images graven on its sides so are the mind and heart two sides of the same. The heart and mind both must be used to decide any thing. Life is whole and not divided."

One asked, "What would you do if you were in my place? I have been told that you are the World-Teacher. I do not know what to think about this. What would be your attitude in my place?"

Krishnaji replied:

"You can judge. You have mind and affection and you can judge if what I am saying is the Truth. If not it is not worth listening to. Not whether I am or am not the World-Teacher—that doesn't matter and no one can know that except myself and I say that I am. But how can you know? Only that should not be a reason for acceptance of my statements. You are foolish if you do so. But by using your intelligence and affection you can discover if what I say is Truth. That is what I would do in your place. I would listen and then by living what you say I should find out what you are."

"The thing that matters is that you should live that which you understand even if it were a single act. Please see this! Please wake up!" he cried earnestly at one point. "You are not children talking in a nursery. If one man has attained it should encourage and strengthen you to establish your goal. Whether you will or not it will be done. But the wise man forestalls life. That which lies ahead you can only bring to the present by being in love with the present."

To a question regarding the cancellation of what the questioner called "karma" (results accruing from her own actions), the reply came that the results could not be "cancelled" and that each must save himself by his own efforts.

Several questions dealt with the existence of good and evil. If you do not understand the final fulfilment of life, you must have good and evil, was the answer. If the goal has been seen, that determines actions and the question of good and evil does not come up, seemed to be the speaker's view. To be in love with Truth, with the eternal, would settle one's line of conduct, one's behavior so that all would tend to the goal glimpsed, was another way the thought came.

To a question of the danger of desirelessness increasing to a point where ambition and so racial progress would cease, Krishnamurti replied that desire could

not be killed but that one's desires could be made vast, magnificent, and eternal and in that way desire would carry the struggler to the goal of freedom.

One seeker wished to know if man would lose his uniqueness after attaining liberation to which Krishnamurti replied that uniqueness is each one's way of attainment.

The much mauled matter of organizations, their usefulness or iniquity, came up once more. Again Krishnamurti stated that for going to New York he would make use of the best organization he could find to get him there; that in disseminating his ideas he would make use of organizations; but that when it came to thought and feeling, these could not be organized; and that if any organization tried to tell him what to feel or what to think he would not have anything to do with it.

"Having that perfection of life as your goal you shall be able to distinguish by that eternal standard that which is real. The real does not bind but the fleeting binds, corrupts, puts a limitation. So the wise man having that as his measure by which he shall judge, acts. His life is whole, and he shall begin to disentangle himself from that ignorance which is an admixture of the real and the unreal, of life and of death.

"In the process of breaking down limitation lies Truth. Truth is not in a sudden burst, a sudden unfoldment but its

attainment is a continual process of acceptance, rejection, and renunciation."

Then Krishnaji hastened to explain his use of "renunciation."

"To the wise man there is no renunciation. Knowing his purpose the wise man welcomes all things to help him gain that perfection which is without limitation."

Stressing the necessity of expressing in daily life the understanding one has, Krishnaji referred to the self-expression of most men as the self-expression of a tree stealing the sunlight from its neighbors—standing in their light.

"What is the present self-expression of the ordinary man or woman?" he asked. "He usually expresses himself by stealing the life, understanding, or happiness of another thus creating sorrow, weariness. But true self-expression is understanding that which is eternal and translating it, living it every moment. Then you shall know that friendliness, that unity, of which you speak so glibly."

"That is the true creation—realizing that freedom and living it every moment of the day, acutely, consciously, focussed

"Why bear this turmoil, strife, the ceaseless jostle of pain and pleasure when by your understanding of life's purpose you can remove the cloud that casts a shadow across your path?

"That perfection of which I speak is nothing else but the delicate balance of the heart and mind. That poise is true creation,"—The Ojai.

Jewels

By Mona Wandanita Hille

My dog gazes into my eyes

And I into his.

What do I see?

A treasure-house of jewels.

Jewels, in the eyes of a dog?

Aye, jewels.

The steadfast, burning blue of sapphires,

Loyalty transmuted.

Topaz, clear and cool as lotus pools at dawn,

What but devotion—to the good and true?

The fires of love, burning in his eyes
change—

Ascend from ruby, through all the vibrations

To amethyst, as deep and pure as the

Age-old longing to sacrifice all—

For what one yearns and loves.

My dog, gazing into my eyes,

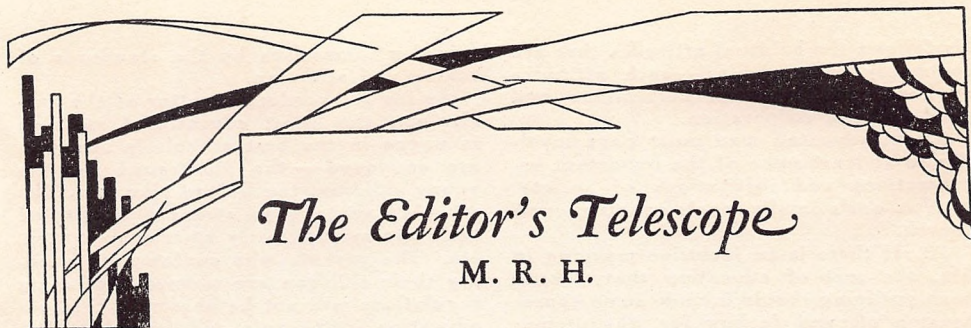
Does he see in them but a tiny part

Of the love and beauty enshrined in his?

Please, God, he does!

I could not bear

To leave him disappointed—and alone.



The Editor's Telescope

M. R. H.

TO SUBSCRIBERS:

We should like to remind our subscribers that they will greatly facilitate the business of the office at Headquarters if they will take careful note of the blank that is always enclosed with the magazine when their subscription expires. They would be surprised to see how many letters are received that complain of the loss of a number; and then upon looking up the name in the records we find that the subscription has expired. This means that the subscriber has overlooked the blank which has notified him, well in advance, that he should renew his subscription if he still desires the magazine; and it also means that we may not have a duplicate of the missing number, since we order as nearly as possible the number required by subscribers.

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We earnestly ask your coöperation in the matters of prompt renewals and notice of a change of address.

★ ★ ★

SPOKEN SLANDER:

The California Legislature has recently passed a bill making spoken slander a crime, a libel, just as written slander is. Every State in the Union should follow suit. The mind of every decent citizen ought to rejoice. This is not a curb on free speech but on indiscriminate slander—blackening the memories of one who is

dead or impeaching the honesty, integrity, virtue, or social standing of one who is living. No person will now have the right to reckless, malicious, and defamatory attacks on individuals, without answering to a court of law.

★ ★ ★

THE EDUCATED MAN:

In a recent symposium on the subject, *Am I Getting an Education*, published by Sherwood Eddy, he quotes ten points by Dr. George Coe of the Northwestern University. Dr. Coe gives these points as being those by which a truly educated man may be discerned:

1. An educated man is one who is trained to use the tools of human intercourse with readiness, precision, and accuracy. We mean, especially, language and the rudiments of number.

2. An educated man must be able to study and to think without guidance from others. He must be—to some extent—a thinker, not a mere imitator.

3. An educated man must have sufficient knowledge of nature to understand the main processes upon which human life and happiness depend.

4. An educated man knows enough of history to enable him to understand the main achievements of man.

5. An educated man is acquainted with the major resources for intellectual and esthetic enjoyment. He knows nature, literature, music, and other arts sufficiently to choose superior to inferior enjoyments.

6. An educated man is marked by his interests as well as by his trained abilities. His attention is habitually attracted by significant rather than trivial objects, events, pursuits, and enjoyments.

7. An educated man must have not only this general culture, but also training for a specific occupation. Focalized activity that is directed toward some sort of efficiency has to be included.

8. An educated man must have toward

his fellows the habitual attitudes that are commonly called ethical—such attitudes as honor and honesty, helpfulness and good-will and coöperation.

9. An educated man must have loyalties to at least some of the important organizations and institutions of society, such as one's family, one's country, one's church.

10. If there is an inclusive meaning in life, the sort of education that I have been outlining should include some apprehension of, and feeling for, the divine; the ideally educated man will reverence God, and know how to worship.

To determine whether your education is still alive and growing, and not a dead and finished thing, Sherwood Eddy suggests answering the following questions:

1. Am I learning to study and to think?

2. Am I getting the knowledge that I need most? Am I learning to enjoy things that are most worth while? Am I acquiring esthetic appreciation of the significant values of life?

3. Am I living in the real world or in a corner apart? Am I learning to live, by living now; by acquiring some vital knowledge of the world and its real problems, by actually facing them and beginning to try to solve them now? Or am I evading or postponing life, playing about with its trifles in a thoughtless and unreal academic world?

4. Am I progressing, standing still, or going backward?

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MODERN SCHOOLS IN INDIA:

Recently, at the Ojai Star Camp, Mr. Prasad, of Adyar, India, reported the progress of three schools in India under the Theosophical Educational Trust. *The Ojai* gave the following report of his remarks:

It appears that the schools already operating in India under the Theosophical Education Trust, have been turned over entirely by Dr. Besant and the other trustees to the Rishi Valley Foundation—the same group of directors really functioning under the new trust as directed the destinies of the schools under the old program:

The schools are located at Benares, at Madanapalle—Krishnaji's birthplace—and at Guindy near Adyar. Over a thousand children are enrolled in these institutions which originally provided Hindu religious training, later all types of religious instruction according to the family training of the student, and now give no formal teaching along religious lines but encourage the pupils to decide all mat-

ters for themselves by the standards of reason and affection.

As for the academic matter of the curriculum, the latest educational methods in vogue in the best schools in America are employed—the Montessori for the young children, the Dalton plan, etc. The schools have always strongly combatted the caste system, early marriage, purdah, etc. The parents who contemplate sending their children are warned that caste regulations will not be observed, that co-education is the rule and from the first if an early marriage was arranged for any pupil he was dismissed from the school. All of the schools are residential.

Since the fees for attendance are made very low in order to exclude as few as possible—\$12 a month for everything, tuition, board, etc.—the schools have always operated at a loss—about \$7,000 a year is the deficit. Dr. Besant makes this up with the aid of gifts from those who wish to see these opportunities provided for the boys and girls of India.

The two Indian Star camps are most handily managed so that the school grounds and facilities may be utilized and no unusual expense for providing a place to take care of the campers is needed. The schools simply declare a ten days vacation, the campers "move in" and Star Camp is in progress. The two schools where camps are held are at Benares and at Guindy.

★ ★ ★

BENDING THE TWIGS

A little nine-year-old boy stole \$20 from his teacher in Boston not long ago. He was taken before the Juvenile Court, where his case was turned over to the Judge Baker Foundation, "Boston's Institute for Guidance in Childhood and Youth." The Foundation discovered that the child had bought shoes and stockings with the money for his young brothers and sisters, and that he had spent only twenty cents on himself. On the advice of the Foundation, the little boy and his brothers and sisters were taken from the care of their parents, unwilling and unable to raise them. Instead of becoming a criminal, the boy is growing to manhood amid proper surroundings. He has been saved to himself and to the community. Now, here is the chief point in this little story. It concerns the Judge Baker Foundation, which was started in Boston. Its work lies in crime prevention, and it believes in catching the children young. The Boston Daily Globe carries on the story:

"During the eleven years that the institution has been running it has studied 6,000 cases of delinquent and non-delinquent children, from the ages of six to seventeen. Its case records are the

most complete in the world, since, for the Foundation, a case never closes. The Foundation receives all Juvenile Court cases as well as cases from 134 agencies of social welfare. Judge Frederick Cabot of the Boston Juvenile Court has said that the court could not function without the Foundation, and that within the last eleven years there has been a decline in youthful delinquency.

"Seventy-six per cent of delinquent children are normal, and 11 per cent of this number are supernormal. Study of case histories has proved that comparatively few of the delinquents are morons. These children are, and can be, set on the road to honest citizenship. It is the duty of society to see that they have their chance. Doctors, psychologists, psychiatrists, and social workers are able, completely documented and working in harmony, to set aright more human disasters than any system of legal punishments yet devised. Many a boy and a girl that would have been ruined by a court sentence has been healed by the Foundation, for its percentage of successfully treated cases has been high. Evil environments can be bettered; weak character can be strengthened; the criminally sick can be cured!

"Fifty institutes are modeled after it. Clinics are opening in London and Paris, as well as in the larger cities of these United States. Australia, Japan, China, New Zealand, and South Africa have sent eminent men to study the methods of Boston's Institute for Guidance in Childhood and Youth.

"Jail is the place of last resort, when society, confessing itself incompetent, demands blindly an eye for an eye. How much better to cure than to condemn. The influence of the Foundation is not alone for the guidance of youth, it is establishing a principle for social resurrection. The involutions of human character are complex; the tissues of society are complicated. Youth can not always serve itself. It must be served, instead, intelligently and honestly. There is more progress in such an institution as the Judge Baker Foundation than there is in all the criminal courts of the country. To heal the sick, to encourage health is the task of any civilized society and the salvation of the world."—Literary Digest.

★ ★ ★

PHYSICAL STANDARDS FOR YOUTHS AND ADULTS:

Last year, there was printed a series of physical standards for children of various ages. These were designed for use by Parent-Teacher Associations throughout the state. The series made a direct appeal to large numbers of persons, many

of whom asked for outlines of physical standards for individuals who belong to older age groups. There have been prepared, accordingly, similar standards for preadolescents and adolescents as well as for adults. These have been issued, also, to parent-teacher groups, where they are used by large numbers of individuals. The standards are reproduced here.

Physical Standards for the Preadolescent and the Adolescent

Check the physical growth and hygiene of your child of school age by this:

Has he—

Sound, even, well-cared-for teeth?

Erect posture, firm muscles, good feet?

Normal vision (properly-fitted glasses, if required), normal hearing?

Nose and throat free from abnormal tonsils, adenoids, or obstructions to breathing?

Weight up to or a little above average for height and age?

Protection by immunization against diphtheria and small-pox?

A general sense of well being and vigorous enjoyment of life?

Does he—

Eat freely of all suitable foods (vegetables, whole-grain cereals or breads, fruits)?

Drink water freely between meals (5-6 glasses)?

Eat adequately but not excessively, and not more than four times daily?

Go to bed regularly at a reasonable hour; sleep nine hours daily?

Have a daily bowel movement without the use of drugs?

Play actively out of doors at least 2-3 hours daily?

Brush his teeth thoroughly night and morning?

Take a full bath at least twice weekly, daily if possible?

Wash his hands before meals and after using the toilet?

Keep fingers, pencils, etc., out of mouth and nose?

Cover mouth and nose when coughing or sneezing?

Do you—

Have him examined regularly and thoroughly once yearly by your doctor?

Have him examined regularly and thoroughly twice yearly by your dentist?

Have needed corrections made promptly?

Dress him comfortably and suitably paying special attention to shoes and stockings?

Protect him from over-stimulation and excitement?

Provide him with ample opportunity for activities which offer safe outlets for energy?

Does he avoid—

Undue fatigue?
 "Nervousness"?
 Sleeplessness?
 Underweight or marked overweight?
 "Piecing" between meals?
 Poor appetite?
 Frequent colds?
 Mouth breathing?
 Inflamed or crusted lids?
 Use of cup, apron, towel, etc., used by anyone else?
 Running ears?

★ ★ ★

Physical Standards for Adults

Check your physical attainments and hygiene by these:

Have you—

Normal weight for your height, type and age?
 Erect posture, firm muscles, good feet?
 Normal vision (properly fitted glasses, if required), normal hearing?
 Sound, well-cared for teeth and healthy gums?
 Adequate and accurate information on diet and general hygiene?
 A general sense of well-being and enjoyment of life?

Do you—

Have a complete yearly physical examination by your physicians?
 Have an adequate biyearly examination by your dentist?
 Have your eyes examined by an oculist every 3-5 years?
 Have corrections made promptly when needed?
 Eat a well balanced diet (including leafy vegetables and milk), adequate but not excessive?
 Use tea and coffee in moderation if at all?
 Drink six to eight glasses of water daily, most of this between meals?
 Have a daily bowel movement without the use of drugs?
 Take at least two baths weekly, one daily if possible?
 Sleep soundly, not less than seven hours per night?
 Take some out of doors exercise daily?
 Provide for some recreation daily, in form of a sport when possible?
 Relax with ease and get sufficient rest?
 —State Health Bulletin, California.

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